

Church

Management

A CHRISTMAS PRAYER



O Christ, grant us thankful hearts today for Thee, our choicest gift, our dearest guest. Let not our souls be busy inns that have no room for Thee and Thine, but quiet homes of prayer and praise where Thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide sweet spaces kept for Thee, where holy thoughts pass up and down, and fervent longings watch and wait Thy coming. So when Thou comest again, O Holy One, mayst Thou find all things ready, and Thy family waiting for no new master, but for one long loved and known. Even so come, Lord Jesus. Amen.

Ralph M. Harper

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By Earl Riney

There is no eloquence equal to that of sincerity.

* * *

Those who never change their opinions never correct any of their mistakes.

* * *

Pay for the act by accepting the consequence.

* * *

The index of a man's faith is not what he says he believes but what he is.

* * *

Your clothes, your friends, your business, your disposition, your fatigue, your happiness, are all the expression of your thoughts.

* * *

A man can save twenty years of his life by studying the experiences of others.

* * *

The Bible has an instinctive urge toward the eternally true; it always brings man back at last to God.—Clarence E. Hill.

* * *

We must resolve to think only the thoughts we want to live by; thoughts of joy, happiness and health.

* * *

It is not by driving away our brother that we can be alone with God.

* * *

Give God priority and he will change not only the individual but his outlook, his philosophy, and his behavior, all of which soon takes on a dimension of depth which reaches out to all points of the compass.

* * *

Much talk about Christianity is exaggerated because it assumes that there can be no unity unless we all move into the same house together. In my opinion that would be the way to end the unity we have and start a free-for-all fight.

* * *

Three important questions: (1) Do you dress neatly at all times? (2) Do you let people have a chance to finish what they are saying without interruption? (3) If you are tired or bored can you assume an attitude and expression of pleasant alertness?

* * *

It is to be remembered that while some people reject Christ because they cannot understand him, others reject him because they understand him too well. They know that his demands are stringent and exacting, that they involve a cleaning up of the inner life, the substitution of self-denial for self-interest, the subordination of the material to the spiritual, and they are not prepared to toe the line or pay the price.

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THE EDITOR'S DRAWER

"More Leadership—Less Direction"

We have not joined the MacArthur for President movement but we do think that the phrase that this nation needs "more leadership and less direction," taken from his letter to the MacArthur for President Committee, is the happiest political phrase of the present year.

Unquestionably it is a true analysis of the present chaotic condition in American statesmanship. What we need is not more directives and regimentation but better leadership.

Incidentally the same phrase will apply to our churches of today. Most of our churches could do without many of the directions which are crowding the mails as they come from denominational headquarters. But we do desperately need leadership.

Tack this phrase onto the leading editorial of this issue.

William H. Leach.

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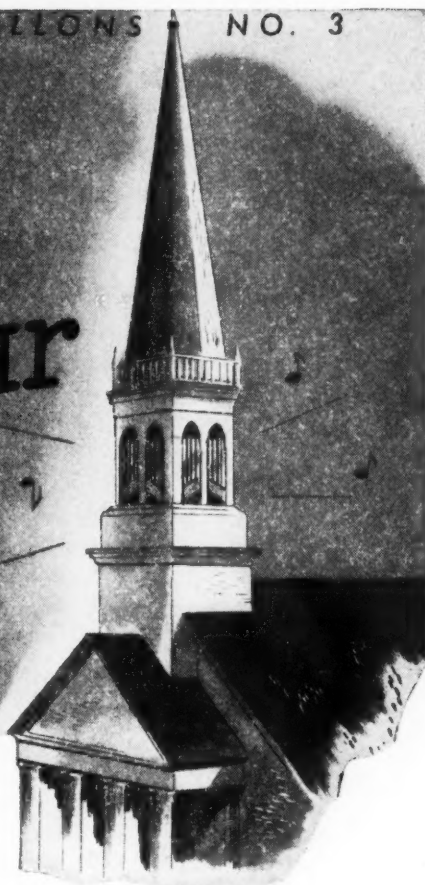
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Ministerial Oddities

Collected by Thomas H. Warner

New England

A six-column advertisement appeared in the *Holyoke Transcript*, Holyoke, Massachusetts, in 1947, announcing a week-long Rosary Lawn Fete as "New England's Biggest and Best." In addition to ten circus stunts there were given away two Packards, two Dodges, two Plymouths, one Dodge Truck, one Aeronea aeroplane and \$4,000 in cash.

* * *

In 1947 a dispatch from Hartford, Connecticut, carried this item. "August 14. The weatherman really turned on the heat today in some of Connecticut's hot spots, such as: Devil's Den, 97 degrees; Devil's Hopyard, 94; Satan's Kingdom, 98; and Furnace Hollow, 93. And there wasn't much comfort in Lord's Corner. The mercury bubbled at 96 degrees there."

* * *

In 1947, the minister of Christ and Holy Trinity Church, Westport, Connecticut, suggested an auction to raise money toward a youth center and church house. "Trade in the past for the future," he urged. On the auction block went heirlooms and antiques dating back to 1848. A crew traveled nearly 1,000 miles collecting the items. The proceeds amounted to \$2,200, \$200 more than the goal.

* * *

On February 18, 1947, a dispatch came from Providence, Rhode Island, saying, "A shoe manufacturer today hired away from a wealthy Baptist church a pastor whose job it will be to do good on 'instructions from God,' with possible expenses of \$100,000 a year."

"A statement issued at the Bristol Manufacturing Co., said the minister will be vice president of Christian relations. Both he and his new bosses consider it a job brand new to American industry."

"Resigning his pastorate at the Central Baptist Church, Rev. Dale D. Dutton, 46, says that after Easter Sunday he goes to work on an idea which 'is not fanatic, not emotional,' but will make him this: 'A clergyman employed by industry to do good as he is told to do it.'"

"Company President Maurice C. Smith, Jr., says, 'His instructions will come not from the company, but from God.' Rev. Mr. Dutton will be paid a salary, Smith says, and will be backed by funds which 'might amount to \$20,000 a year, might amount to \$100,000.'"

"The company head adds: 'We don't
(Turn to page 14)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIV
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DECEMBER, 1947

Strengthen the Local Church

NOLAN B. HARMON, the distinguished editor of the Abingdon-Cokesbury Press, the publishing house of the Methodist Church, has suggested in the columns of *The Christian Advocate* that his church take a vacation from organizational drives for Methodism and give the next quadrennium to a program for strengthening the local church. It is a suggestion so potent for good that we would urge ministers in every denomination to suggest similar programs to their governing boards. Local churches have responded splendidly to the many appeals of the past few years. But the time has come when the denominational leaders should turn their eyes toward the local churches and consider programs which will encourage and strengthen them in their work.

Recently in my mail I had a letter from a minister of a medium-sized church. He gave me his itinerary for the months past. He was mature in the service of his denomination. He had been traveling to and fro to promote the denominational program. As the Easter season approached he was conscious that his own local work was being neglected. At a dinner meeting some time ago I talked with a layman in one of the strong churches of our country. "Things are going well with us," he said. "If we could get a little more of Dr.'s time I think we might enter our greatest period." Dr., his pastor, had been responding to the denominational appeals and traveling to many cities. I think that these illustrations are typical rather than unusual.

The entire church needs a new appreciation of the importance of the local church and the minister of the local church. If the local churches fail the entire work fails. The local churches have not failed but they do have their problems and there are several places where a new emphasis could help them. Some of the denominational programs are based on local

church assumptions which were accurate twenty-five years ago but are not accurate now.

We don't think that the denominations should take too much time to study the local churches. Most any group of ministers, called together, could tell where to start in this program. Some things are very evident.

Local church congregations are smaller than they were a generation ago. We mean that the average attendance compared with the reported membership is smaller.

Offerings are up compared with the same period of time. But we question if the church income, in its relation to national income, has anywhere near held its own.

Church school enrollment is down. Admitted that the birth rate has much to do with this it is still something which needs study.

Church officers need a new education on the church and their own duties. Most any church would profit if its trustees and spiritual officers could be persuaded to sit in an instruction class for ten or twelve hours.

Church members need new indoctrination of Christian principles and the politics of their own denominations.

Churches should be shown how to appraise their material assets to find how their methods of administration can be improved.

Some methods should be studied of getting at least a few of the many splendid religious books being published in the hands and minds of laymen.

Social principles which deal with race, industry, and public affairs should be brought down to the level of the local church.

Clergymen should be helped to adapt modern methods of pastoring and administration.

Church buildings should be appraised for their efficiency.

There are so many places to start that we could go on for some columns. But these are indicative. So we would take the cue from

(Turn to page 73)

Pulpit English--Living or Dead?

by Lewis H. Chrisman*

Much of our pulpit English of today is definitely sloppy. Stylism is assumed to belong to the simple ages now past. We agree with Professor Chrisman that the practice of using the English language carelessly is a sin which stands pretty close to using the word of God deceitfully.

THE story is told of a boat crew which years ago came from a lake deep in some sequestered woods and defeated the crews of several of the big colleges. A reporter asked the captain whether he used the Harvard, the Yale, or the Oxford stroke. In each case the reply was a decided "No." "Well, then what stroke is it?" Immediately came the reply: "No particular stroke. We use the get-there stroke." This is an excellent description of good English. The public speaker who can make people listen to what he says has at least one of the highest of platform merits. If he can express his thoughts in such a way as to compel his hearers to remember what he says, he possesses another virtue of no minor value. Neither of these characteristics of effective communication can be obtained by means of a pale, colorless, lifeless language.

There are five essentials for the effective use of the mother tongue:

1. Something to say.
2. The ability to think straight.
3. A mastery of the conventionalities of English usage.
4. Skill in organizing sentences.
5. An exact and extensive vocabulary.

It must not be thought that these essentials are mutually exclusive. Each is closely related to the other. Good sentences are the result of straight thinking. A man's vocabulary reflects the narrowness or breadth of his intellectual life. Important as all five of these linguistic emphases are, this discussion is devoted especially to No. 5.

He who speaks living English has a vocabulary of live words. Words are among the most tangible realities in the world. Louis Untermeyer has written in his poem "Rhetoric":† This is man's noblest edifice. All else Crumbles and rots. His loftiest stone is thrust

Into the patient and ironic dust. His iron ships, his scornful citadels Are blown apart by gas, by fiery shells And mingle in forgotten pools of rust. But words, mere words, invulnerable, august,

Become his statesmen and his sentinels.

The cultivation of an accurate, broad, picturesque, and vigorous vocabulary is a basic factor in the obtaining of a real education. We can judge a man by his utterance. As he speaks, he is. Linguistic poverty is indicative of an impoverished mental life. No man can grow intellectually without his progress evidencing itself in his language.

Lord Chesterfield says, "Words are the dress of thoughts, which should be no more presented in rags, tatters, and dirt, than our person should." This, though, is but a partial truth. An efficient vocabulary cannot be slipped on in time of need like a newly cleaned and pressed well-fitting garment. It is a part of the very warp and woof of one's mentality. Probably no article in the field of linguistics has been more frequently republished than a study of "Vocabulary and Success" by Johnson O'Connor, Director of the Human Engineering Laboratories of Stevens Institute of Technology (The Atlantic Monthly, 153: 160-166, February, 1934). Mr. O'Connor has made a scientific study of vocabulary. The result of his studies has been the conclusion that "An extensive knowledge of the exact meaning of English words accompanies outstanding success in this country more often than any other single characteristic which the Human Engineering Laboratories have been able to isolate and measure."

No one can read Mr. O'Connor's article without being impressed that the usefulness of an effective vocabulary is not limited to those engaged in what we used to call "the learned professions." An exact and extensive vocabulary is a concomitant of success in a surprisingly large number of fields of activity. True as this is, we must recognize the fact that from the very nature of our occupations some of us are pre-eminently workers with words. This is the case with the preacher. Dr. Halford E. Luccock (*Inside the Minister's Workshop*, p. 183. Abingdon-Cokesbury Press) gives a computation of the many words that a man may speak during a forty-year ministry. If he preaches once a week (with the

exception of a four-week vacation and two Sundays away) a thirty-minute sermon of 4,500 words, the verbal result is 207,000 words a year. Multiplying this by 40 the grand total is 8,280,000 words. But by this time, the readers are beginning to point out the sins of omission. Yes, these figures are highly conservative. As Dr. Luccock says, "That is just a starter." Most preachers preach twice a Sunday, and there are endless normal and inevitable other occasions for his speaking. Even a total of 10,000,000 words does not tell the whole story. These bald figures are probably the most over-powering of arguments for the preacher's working year in and year out to master the ways of words.

Does this mean that the command of a large number of words settles the whole question? It does not. To have a good vocabulary is much more important than to have a large vocabulary. This is not to be taken as a defense of using, as Mark Twain puts it, "the second cousin" of the right word, because the latter is not in one's vocabulary. There are full words and empty words, living words and dead words, strong ones and weak ones. The worst type of a vocabulary is often that which suggests library alcoves and midnight electricity. Just now, as I look up from my typewriter, I see peering at me from an obscure corner of a book-shelf a substantial volume, as good as new, although I have owned it for almost twenty years. Time after time I have tried to read it but have never got through more than a chapter. My occasional samplings have given me ample evidence that it contains a wealth of thoughtful, scholarly material. The trouble is that it is written in an excessively learned, academic jargon. On account of the author's position and standing it is found in many libraries, but it is safe to say that it is seldom disturbed except when the shelves are dusted. Sometimes English can be a "dead language."

Some years ago Sir Arthur Quiller-Couch delivered a lecture on "Jargon" in which he points out how easy it is to fall into the habit of indulging in circumlocutions, dead wood, inflated sentences, "counter words" and other worn-out terms. Joseph A. Brandt, writing from his experience as director of the publications of three great universities, has described one type of

*West Virginia Wesleyan College, Buckhannon, West Virginia.

†(Selected Poems and Parodies. By permission of Harcourt, Brace and Company.)

jargon as "terminologitis." Different groups speak different dialects. If a group of educators get together just now, we are likely to overwork certain words ending in "ation." Among them are evaluation, integration, motivation, and communication. Of course, we have to express ourselves, but over-used language can wear very thin. Stuart Chase in *The Tyranny of Words* avers that many times substituting blab, blab, blab, blab for meaningless, emotion-laden, high-sounding words would be an improvement.

Several years ago in an article in the *New York Times Magazine* Maury Maverick used the word "gobbledygook," a term of his own coining. He says that the word may have come to him in a vision, but that more likely when he first put it together he was thinking of the old bearded turkey gobbler back in Texas who was always gobbledygobbling, strutting with ridiculous pomposity and ending each gobble with a sort of gook. By this picturesque word Mr. Maverick means a long-winded, heart-breaking wordiness, a conglomeration of big foolish words used to impress rather than inform.

He tilts his lance especially against this type of language as found in government reports. Yet we must confess that gobbledygook now and then makes its appearance elsewhere. It most certainly is nothing new under the sun. Late in the last century a committee appointed to investigate street railways in New York City included the following in its report: "It is not to be denied, that any system which demands the propulsion of cars at a rapid rate, at an elevation of fifteen or twenty feet, is not entirely consistent in the public estimation, with the greatest attainable immunity from the dangers of transportation." This statement was reduced to a sixteen-word sentence reading: "It is true that people think that a railway twenty feet above the street is dangerous." In its original form the report was what Dr. Samuel Johnson would have described as "corpulent," or as we might say today "overstuffed."

My next illustration fits so well that it must have been made to order. Little Percival Waldo as he condescendingly explained to his grandmother the art of sucking an egg pontificated thus: "You see, grandma, we perforate an aperture in the apex and a corresponding aperture in the base, and by applying the egg to the lips and by forcibly inhaling the breath, the shell is entirely discharged of its contents." Poor grandmother, who was unlearned in the art of gobbledygook, replied, "Bless my soul, what a wonderful improvement! Now in my young days they

just made a hole in both ends and sucked."

Although Ralph Waldo Emerson lived in a time when writers and speakers were inclined to use a much more pompous, inflated language than those of today, he sensed the value of the specific, living words of everyday life. Two of the most typical speakers of his day were Edward Everett and George Bancroft, both of whom were addicted to an ornate, artificial rhetoric. It is illuminating to notice how Emerson in the privacy of his journal

contrasts their "floods of empty rhetoric" with "the stinging phrases" of the rough-speaking teamsters and drovers of Concord. "No pale academicians here, but a strong, salty speech, brisk and laconic, words so vascular and alive they would bleed if you cut them, words that walked and ran."

Another man ahead of his times linguistically was Dr. Richard Burton, who delivered in 1883-84 the Lyman Beecher Lectures on Preaching, which were reprinted in 1924 under the title

First Presbyterian Church

SANTA MARIA, CALIFORNIA

Phil W. Barrett, B.D., Minister
Miss Flora Willman, Choir Director
Miss Patricia Boyd, Organist

SUNDAY, SEPTEMBER 21, 1947

10:55 A.M.

Worship begins with the first note of the prelude. Worshippers are requested upon entering the Sanctuary to offer a silent prayer.

PREPARATION FOR WORSHIP

Organ Meditation..... "Autumn Memories"Nevin
The Opening Sentences
The Choral Introit

THE WORSHIP OF PRAISE

* Hymn 10—"Praise the Lord" (Second Tune).....Faben, 1849
* The Invocation and The Lord's Prayer
The Psalter—Selection 53 and *The "Doxology"

THE WORSHIP OF THE WORD

* The Reading of the Scriptures.....Matthew 11:1-6; 28-30
* The "Gloria Patri"
* The Sanctuary of Silence
The Anthem.....The Choir
"Hear Our Prayer" . . . Chenoweth
The Morning Prayer.....Choral Response

THE WORSHIP OF GIVING

* "We Give Thee But Thine Own"
* Prayer of Dedication
Presentation of Tithes and Offerings

THE WORSHIP OF INSPIRATION

The Solo.....Mrs. Edward Cutler
"Calvary" . . . Rodney
The Sermon.....Series: "One World, One Lord"
II. "JESUS AND MEN'S NEEDS"

THE WORSHIP OF DEDICATION

Prayer
* Hymn 332—"I Need Thee Every Hour".....Lowry, 1872
* The Benediction and Chimes

THE POSTLUDE..... "Alleluia"Mozart

* Congregation Standing. Service proceeds without announcement.

We give Thee but Thine own
Whate'er the gift may be
All that we have is Thine alone—
A trust, O Lord, from Thee.

May we Thy bounties thus,
As Stewards true receive;
And gladly as Thou blessest us
May we our first-fruits give.

Ushers Association members serving today are Harrell Fletcher, Stanworth Hancock, Ralph Freese, Peter Ellena, True Myers, and Carroll Watson.

WE WORSHIP TODAY

We worship today with the First Presbyterian Church, Santa Maria, California. The division of the service into various areas is interesting though rather minute. More and more we see church calendars which offer divisions of this nature.

They Did It Themselves

by Ruth A. Pray

This article proved a tonic to a tired editor and we think that it may do that for you. First, it showed a way to defeat the high cost of church construction. But more than that, it revealed that there are churches so intent on securing adequate housing that they refuse to be defeated. The church will materialize if they have to build them themselves. This sounds almost apostolic.

IF YOU want something done, do it yourself," people have remarked philosophically from time to time. Suiting action to words, many church members in the vicinity of Tulsa, Oklahoma are doing it themselves. They are erecting their own church buildings.

When faced with the problem of expanding or constructing complete new buildings, members of many congregations have met the issue squarely. "It will cost us twice as much to build now as it would in normal times," they reason. "But we need the additional facilities now, not two, three, or more years from now." Then, discussing the matter pro and con, they reach a decision.

"We'll build it ourselves. We'll furnish our own labor from our own membership to as great an extent as possible. In that way we can put all our money into materials, and costs should average about the same as in more normal years."

In some such vein spoke members of Southminster Presbyterian Church in Tulsa. The result was a much-needed classroom annex forty feet square, finished on the outside with asbestos siding.

A group of business and professional men, most of whom had probably never swung a hammer before, turned out a professional-appearing piece of work after some 1200 man-hours of labor. An estimated saving of \$2100 by doing their own work is nothing compared with the pride these men feel as they gaze on their handiwork. "It was worth every blister and sprained muscle," they agree to a man.

In 1940 members of White City Baptist Church took up the pick-ax and shovel, the hammer and saw to turn out an attractive structure of native stone measuring some seventy by one-hundred feet. With eight or ten people working faithfully several nights each week, it was finished within the year. Now, in the same manner, a program of remodeling and expansion is under way. Members and pastor alike take pleasure in fashioning with their own hands a structure to the glory of God.

Cincinnati Avenue Christian Church boasts a depression-built sanctuary with an educational building added

later, both of which are now debt-free. In 1935, members were for the most part jobless with nothing to give but time and strength. They paid ten dollars down on a lot, another few dollars on chairs and piano, but had nothing left for building materials. When sympathetic dealers learned of their plight, credit was extended for these needs.

There were no skilled workmen in the group, but the sturdiness of the well-kept frame structure twelve years later attests to their workmanship. Toiling until one and two o'clock each morning by lights strung from a near-by filling station, while the women furnished coffee, sandwiches, and at times drove a few nails, the men soon had the building to a stage where it could be used for services. The interior was attractively and painstakingly finished. Members who took part in this labor of love have many times since confided that it was "the greatest experience of our lives and one of our happiest times." These people have retained their faithful interest through the years, while many who were less involved have wandered away.

Members of Crowell Heights Baptist Church began building their first unit this past July. Every night except Sunday and Wednesday about twenty people can be seen working earnestly, digging basement, laying foundation and flooring. The building, to be used for educational purposes, will measure

In Pulpit and Parish. Dr. Burton exhorted the young preachers of his day to make use of the homely things of life in their speech and adjured them to avoid esthetical dallies, twitterings over pretty things, and fanciful outcroppings. He stated that life is full of things not gross, but only common and lowly which even scholarly and fastidious men can and should use in their speech. Of this he gives two illustrations. A man "of horses and stables" in his congregation said of one of Dr. Burton's sermons, "Our minister is pretty strong on the bit." After an evening of uneasy and uncomfortable debate, in which a certain Mr. Blank had been excessively combative and unpleasant, a man who had been present remarked, "He certainly had the hay on his horns tonight." One is reminded in this connection of Theodore Roosevelt's demanding of an ap-

pointee that his administration of the office be "as clean as a hound's tooth," or his use of the term "pussy-footing" to describe excessive caution in speech and action.

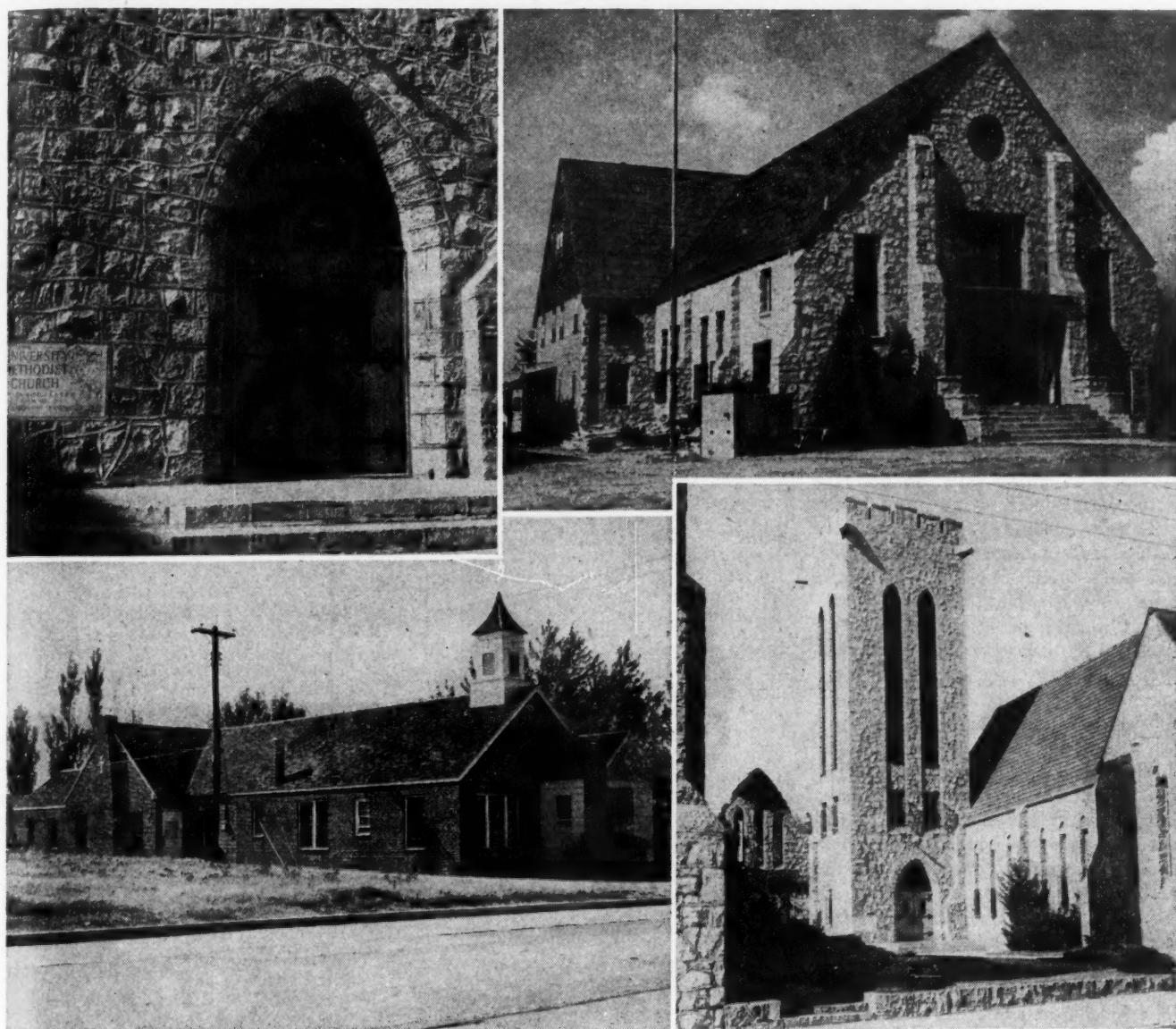
The use of living words vivifies speech. Personal reminiscences of episodes in one's life can either be tedious or delightful to those who hear them. The use of concrete nouns and active verbs can make conversation interesting, inspiring, and even thrilling. Too often we are satisfied with the "counter word" which means so much that it signifies little. For example, stumble along with vague verbs like *walk* or *run* when we might apply to the human gait any one of the following: *bounce, bound, canter, crawl, creep, dance, dash, dart, falter, flounder, gallop, glide, grope, hobble, hop, jolt, jump, leap, limp, lope, lurch, march, meander,*

patter, perambulate, prance, prowl, ramble, range, reel, roam, rove, run, sally, saunter, scamper, scuffle, scurry, scuttle, shuffle, skip, slink, sprint, stagger stalk, stride, stroll, stumble, sway, toddle, totter, trip, waddle, wander, waver, and doubtless many others.

Bishop William A. Quayle in his book *The Pastor-Preacher* has a chapter bearing the unforgettably challenging title of "The Sin of Being Uninteresting," in which he says, "The preacher must not drowse. The preacher must never drowse. . . . He is the bare-handed, large-handed smith that hammers upon the anvil of the soul. How dare he be insipid, spiritless, lacking in revelation." The use of a language which is undilutedly, positively, and militantly alive will keep any speaker from being guilty of the sin of drowsing.

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TULSA CHURCHES WHICH HAVE USED THE SELF-HELP PLAN

Upper Left: University Methodist

Lower Left: Yale Avenue Presbyterian

Upper Right: White City Baptist
University Methodist (Tower View)

about thirty by seventy feet, and will be finished outside with asbestos siding. When they move in about November first, there will be a mutual feeling of pride, for with the exception of one or two men, none had ever performed this kind of manual labor. Having saved at least fifty per cent of the cost by doing their own work, they will then be ready to carry on with the sanctuary.

On the eve of Thanksgiving 1943, members of Yale Avenue Presbyterian Church broke ground for an addition connecting two of their buildings. More space for Sunday school and study facilities was necessary. With labor especially hard to get at that time, they decided to try their own hands at the work, since several among them were skilled in the various crafts. Six months later, having done the excavat-

ing, laying brick over tile walls, carpentering, and decorating, they moved into their new building, pleased with the results of their labor and happy that they had saved nearly fifty per cent of the building cost by doing it themselves.

East Side Christian Church is about to complete a nursery addition measuring seventeen by forty-nine feet. Of solid brick and tile walls and cement floors, the three main rooms will be air-conditioned. Individual built-in closets of window-sill height and a sound-proof plate-glass nook for cribs are included. Within the sanctuary itself minor remodeling has been done to increase seating capacity. Except for plumbing and wiring, labor throughout has been done by the men, few of whom are skilled in the trades. The women offer material encouragement

with coffee, lemonade, and sandwiches.

Last spring a new church was being organized. A lot had been purchased, but when plans were submitted, the loan was temporarily denied. Members of the newly-formed Rogers Heights Christian Church sent out a plea for help to the above-mentioned East Side group. Together in a short time, they erected a structure of concrete blocks and floor measuring thirty by forty feet. Water-proofed and painted outside, finished inside with sheet-rock and plaster, this building is adequately serving as sanctuary and Sunday school. Later when the sanctuary is erected, this will be converted into six classrooms. Here again an estimated fifty per cent has been saved. While the building cost \$1300, it has been insured for nearly \$10,000 including equipment. With pardonable pride the

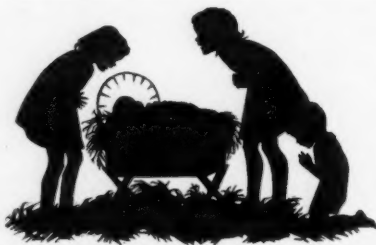
closely-knit group is forging ahead with plans for a great future.

Two units of a planned three-unit project have been completed in eleven years of arduous work by members of University Methodist Church. The original design for a \$150,000 structure of conventional style was abandoned when the depression hit. However, because of the urgent need of such facilities near Tulsa University, members decided to go ahead with construction themselves, changing plans to an English Manor type and using native limestone.

In 1933 they located a quarry about ten miles east of town. While some dug out rock, others excavated for the three-story educational building. One stone-mason worked during the day, then at nights and on holidays instructed members in his intricate art until many could themselves have qualified as stone-masons if there had been need during those trying years. Carpenter work, painting, electric wiring, all were done by volunteer labor, mostly on Saturdays and all legal holidays. The way they saw it, holidays were especially designed to give them opportunity to take part in this project. On these days, women of the church cooked and served dinners that were in themselves sufficient inducement to bring out the poor working-man. As many as seventy-five people gathered to work at one time, but the usual number was nearer eight to fifteen on any one day or night. After three years of hard labor, these worthy people viewed with deep satisfaction the completed first unit, valued at about \$50,000 and built at an approximate fifty per cent saving.

In 1937, undaunted by smashed fingers and sprained and aching muscles, the sanctuary was begun. Of the same native limestone, it was built in the same way as the first unit—some quarrying the stone while others prepared for it. Members were organized into the twelve tribes of Israel, each tribe responsible for work at a given time. Thus no hardship was imposed upon any one person or group, while the work was evenly divided.

In order to keep from sinking under torrents of debt, the building committee adopted this rule: If, on the tenth of any month, the current indebtedness was more than a certain amount, work on the building stopped. When they saw no work going on, members knew there was not sufficient money to buy materials. Scurrying around to scrape up spare dollars, they poured them into the church coffers and work on the building was automatically resumed as if more fuel had been poured on the fires of labor.



CHRISTMAS HYMN

Infant in the manger lying,
So helplessly!
How can you become our Master
In a world that looks much vaster
Than an infant crying?

Infant in the manger lying,
So helplessly!
You shall grow in mind and spirit
Till you bless us with your merit
For the years are flying.

Infant in the manger lying,
So helplessly!
Do bad dreams disturb your slumber
Flocking by in endless number,
Dreams of thorns and dying?

Infant in the manger lying,
So helplessly!
You are our best hope of heaven
Hope that we shall be forgiven,—
Men for you are sighing.
— Charles Hannibal Voss,
Wauchula, Florida
(All rights reserved.)

It took two years to construct the tower which alone contains about two-million pounds of rock. On August 20, 1944 after more than seven years of back-breaking, but soul-satisfying labor, the majestic sanctuary was dedicated, debt-free.

During these years University Methodist Church has acquired ownership of the rock quarry and purchased most of the equipment necessary both for quarrying the rocks and for carrying on the rest of the building program. When the third and final unit, another educational building is begun, the paraphernalia will be at hand. Whether it will be built as the other units, by volunteer labor, only time will tell.

To the majority of men who have undertaken their own church construction, the experience has resulted in increased fellowship, pride in workmanship, and a satisfying sense of worthwhile accomplishment together with the privilege of rendering immeasurable service. Where the burden of labor has fallen heavily on too few shoulders, the wisdom of such a program is doubtful. But where there has been persistent, long-term participation by many, the "laborers together with God" gladly proclaim, "If we had it to do again, we'd most certainly want to do the building ourselves, same as before."

MY NEW BIBLE

I must buy a new Bible; my old one
Is coming to pieces, (I'm glad it's just
The silk and paper that is failing me
And not the message!) falling apart
when I
Pick it up and try to turn the pages.
So I must lay the treasured book aside
And buy a new one.

Yet I shall keep it—
It is a part of me, for I have poured
My heart and soul into it and have dug
From its mountains and valleys, its
brooks
and mighty rivers,—gold, silver and
brass;
I've drunk from living fountains, felt
the wind
Blow cooling currents of air from the
peaks;
I've slept within the sheepfold, felt
the rod
And known the Shepherd's healing
hand on me;
Gone with the flock where the green
grass sprung,
Or walked behind the Shepherd through
the gloom
Until our way came to the crystal
stream,
Lined with luxuriant and healing trees
Beyond which gleamed the City Beautiful.

I must buy a new Bible, clean and
new,
Smelling of carefully processed leather,
Paper new from the mill, and printer's
ink
Fresh dried upon the pages . . . how
supple
The new Divinity Circuit binding!
How clear and readable the exquisite
print!
Under the gold edges tinges of red
Remind me of the cost of redemption;
Occasional flashes of silk remind
Me of the riches of our Father's house.

To this new book I'll take my old
treasures,
New reading skills, new methods of
research,
A clear head and a loving heart, a faith
That dares new knowledge being sure
of God.
This book is a venture, a life, a way
To be travelled—thank God I have
the Book!

— Charles Hannibal Voss,
Wauchula, Florida
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which to acknowledge gifts
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Preaching Through Great Paintings

by William L. Stidger*

Dr. Stidger finds limitless resources for sermon material. In this series he will take in many diverse fields. They will include sculpture, books, spirituals, and poetry.

"THE SISTINE MADONNA" will illustrate what I mean by this theme "Preaching Through Great Paintings." None of us shall ever forget an unusual spiritual experience we had when we first saw that great Raphael painting in Munich, Germany. This is what happened and what always happens to the tourist.

You have been tramping through the great gallery for hours; talking, noisy, and excited. Then you come to a certain sacred long narrow room. The guide stops you; puts his fingers to his lips and says: "No talking in this room. That is the tradition. Nobody speaks here, for here is the immortal Sistine Madonna. It lives. It is sacred. It is the mother of Jesus!"

You smile to yourself at his impressive caution and file in, silently and sit in the back row of a crowded room. There is an Italian, a Japanese, a Chinese, a Frenchman, several Germans and a host of Americans in that room. You look up. There is that immortal masterpiece of all the Madonnas; not large but still alive with the great genius of Raphael. The beautiful mother, the Infant Jesus, chubby and beautiful, the group of cherubs and cherubims with wings on their shoulders at the bottom of the painting looking up with reverent ecstatic faces. A hush falls over you. It is a moment of reverence and prayer. So impressed are you that tears come into your eyes and a lump into your throat. You look around. They are all impressed in the same way, men of all nations. Truly Raphael's reverence in the presence of the Divine Mother and Child still clings to that great painting. It still speaks and through it, we ministers may still preach on Mothers Day and Christmas Sabbaths if we have the imagination to do so.

Side by side with that great classic, take a look at the now well-known modern classic, Whistler's "Mother" as she sits in a chair, white and black, quiet, serene, composed, dignified and yet tender. Outside of the Sistine Madonna, this is perhaps the best known of all the modern Madonnas; one among hundreds but still "tops." In

both the classical field and the modern painting we have thousands of Madonnas but these two are the best known.

The event of Christ as a little child, and the coming of the Christian era changed the whole trend of art; and the Madonna theme, and the Crucifixion theme have produced more great art than any other theme in the history of art. That means that there are literally thousands of great paintings which may be used as the background of preaching.

The best known of the Christ heads are, of course, the Hoffman paintings which are in Dresden. The Christ in Gethsemane, which shows Christ kneeling beside a rock which is covered with sharp thorns is the best known. The youthful Christ in the Temple expounding the Scriptures to the Wise Men is another and the *Ecce Homo* Christ is a third; all of them copied in millions of reproductions and church windows have come to be widely known in this nation. And yet, they were effeminate paintings showing a pale, anemic, slender, weak Christ.

This weak, pale anemic Hoffman Christ did not long satisfy a rugged, pioneering people like we Americans, and for many years even though these reproductions flooded American churches and homes, there was an undercurrent of desire for a more rugged, virile Christ, because we knew that a Christ

who could suffer as he suffered, who lived an outdoor life must have been bronzed, tanned and strong of muscle.

I myself tried to express this need in a poem called "Christ Was the Outdoor Son of God":

My Master was a man who knew
The rush of rain, the drip of dew,
The gentle kiss of midnight air
Upon His face, upraised in prayer.

He was a man of lakes and stars;
He knew the Pleiades and Mars;
The silver of the Milky Way;
The night, the light, the dawn, the day.

His skin was bronzed like that of one
Who traveled under wind and sun;
His feet were stained by dusty ways;
His cheeks were brown as Autumn days.

He walked alone upon the sea,
Spoke peace to wave-washed Galilee;
All shores and seas were in His thoughts;
This man, God-bred, star-led, sky-taught.

He heard angelic, heavenly hymns
Sweep through the trembling leaves
and limbs
Of Lebanon's old cedar trees;
Aeolian harps and harmonies.

To Him there were no sweeter tones
Than water washing over stones;
To Him no splendid symphony
Like murmuring blue Galilee.

His hair was washed by summer showers;
He bent to kiss the wayside flowers;
Old Jordan's shore was sacred sod
To Christ, the Outdoor Son of God.

Responding to that universal mood, along came a modern Christian painter, Warner E. Sallman to interpret that desire for a more rugged and virile, a sun-tanned, bronzed Christ (historically accurate) for us, and he first gave us that immortal head of Christ which has had a wider circulation than all the other ancient, classic and modern paintings of Christ put together. It has sold more than fifty million copies in every form imaginable due to modern methods and promotion by an American company. Then came Sallman's "Christ in Gethsemane" somewhat in the technique of the Hoffman Christ in Gethsemane but with this important difference; that Sallman's Christ is a rugged, virile, bronzed Christ and not a pale, anemic Christ. The same is true of his "Christ at the Door," somewhat reminiscent of another painting in London with the same scene but more rugged; based on the Scripture lines: "Behold, I stand



William L. Stidger

*Department of Homiletics, Boston University.

at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

What a great sermon theme that is, indeed what great preaching we find in all of Sallman's paintings for these modern days.

I do not claim in any sense to have exhausted the rich possibilities of this business of "Preaching Through Great Paintings" for I merely mean for this piece and this series to be suggestive of a new technique with which to give variety to popular preaching, with the hope that each man for himself will do the additional research that is necessary in the classical art and modern art to give a new richness and popularity to his preaching.

Space prohibits my going into details about the Sargeant paintings of the "Prophets" in the Boston Library, the Abbey "Holy Grail" paintings, all of which have pregnant preaching possibilities; the whole series of Watt's painting in London: "Progress," "Industry and Greed," "Mammon," "The Spirit of Christianity," "The Dweller in the Innermost," "The All Pervading," "The Court of Death," "Time, Death and Judgment," "Faith," "Hope," "Charity," "The Good Samaritan," "For He Had Great Possessions" all of them, as the titles suggest, are great with possibilities for preaching.

Nor have I suggested Millet's "The Gleaners," "The Angelus," or "The Man With the Hoe" which inspired Markham's great preaching social poem; nor "The Sower," all of them Biblical in inspiration and background; and actually intended to interpret Biblical scenes and text.

Ministerial Oddities

(From page 6)

expect to sell any more shoes because of our venture. What we want to do is to employ an outstanding minister to render service to the religious life of our country, to humanity.'

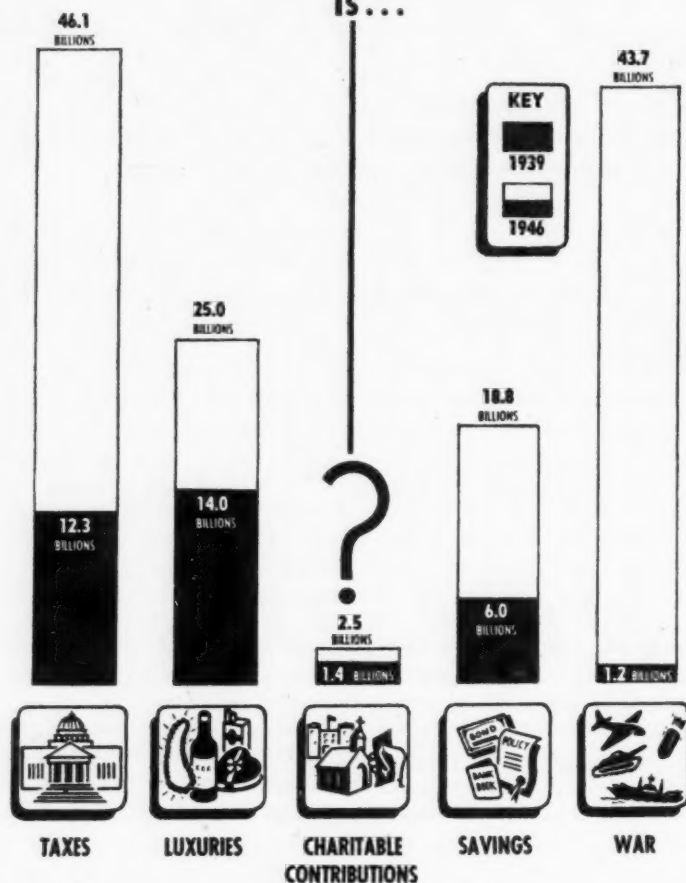
"Rev. Mr. Dutton . . . says his first duty, or rather privilege, will probably be to help obscure churches.

"Smith puts it this way: 'We want to help religious groups of all creeds wherever the need is greatest. We don't know just what that help can be.'"

• • •

In 1946, Ralph W. Bolick of Lewiston, Indiana, was a senior in Boston University School of Theology. He is a licensed pilot, and said that after graduation he intended to spread the gospel by air in the northwestern United States. A new type of circuit rider.

"But The Greatest Of These Is..."



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Chart by Graphics Institute

DO WE SPEND TOO MUCH ON CHURCHES?

This graph tells the story. The black gives the expenditures for the various items in 1939; the white added to the black gives the expenditures for 1946. Yet some boast the church giving is up. Reprints of this chart may be secured from *Church Management* for \$1.50 per 100.

In 1941, a visitor to Maine attended an ordination service in the Second Congregational Church of Newcastle. He wrote: "The attractive church was well filled on a rainy night for the important ceremony. A choir of fifteen adults sang two anthems. Moderator William L. Flye was brief and efficient. The prayer of invocation took two and one-half minutes, the Scripture reading three minutes, the sermon twenty-seven minutes, the act of ordination with prayer five minutes, the charge to the pastor four minutes, the charge to the people eleven minutes, and the Holy Communion twenty minutes."

"A more or less mythical minister disappeared each day at four in the afternoon. His wife was troubled and spoke to the deacons about it. They discussed the matter with him but got no satisfaction. When the chairman of the board of trustees broached the matter, the minister said, 'Well, come along if you must.' He took him down to the railroad track just as one of the glistening, new-fangled trains scooted by. He turned to the chairman of his board and said, 'It does my soul good to see something which is really going which I do not have to push!'—*Advance*.

Read CHURCH MANAGEMENT

Found in Prosperous Churches

We Like Our Catholic Neighbors

A Plea for Community Tolerance

by a Methodist Clergyman

This paper comes from a minister in a small city. He enjoys the most friendly relationship with his Roman Catholic neighbors and sees no reason for the growing suspicion between Catholic and Protestant. We like his spirit and are glad to publish his article with the reservations made by individual members of our editorial advisory board.

THE growing friction between Protestants and Catholics is very disturbing to those of both faiths who are sincerely interested in Christian brotherhood and cooperation. It is discouraging in the extreme to see this growing feeling threatening to take us back two or three hundred years in the matter of religious tolerance. It is high time that both Catholics and Protestants who are interested in understanding and toleration awake to the danger and use every endeavor to save us from slipping back into a period of mutual suspicion and recrimination.

The beginning of this decline in good feeling dates to the appointment by the late Franklin D. Roosevelt of a representative to the Vatican. Immediately almost every Protestant denomination began to protest and the protests have continued almost unabated to the present. Church papers made an issue of it. In spite of the fact that the President was a Protestant and his representative to the Vatican also a Protestant, many hard things were written and said which put a severe strain upon good relations between Catholics and Protestants.

The question now being violently agitated is that of the relation of the Catholic parochial schools to the public school system. Catholics have always felt that they should have some help toward their schools from the public school funds. They have pressed at various times for free textbooks and more recently for the transportation of their pupils by the public school busses. They have already achieved it in some states and a recent Supreme Court decision declared legal the use of public school busses in transporting pupils to parochial schools. In practice it usually means picking up a few pupils on the regular route and leaving them at the parochial school, although sometimes it involves extra travel and even the provision of additional busses and drivers. Many Protestant churches, groups, and publications have raised a

great cry against the court decision on the grounds that it violates the separation of church and state. In spite of the fact that the chaplaincy* system of the armed forces, which is generally accepted by the same groups, is a far more flagrant violation of the separation of church and state, a great campaign is in progress against any public aid for parochial schools. Church papers are filled with articles on the subject some of which are reprinted and widely distributed as leaflets. It is having a tendency to revive the old anti-Catholic prejudice which is always very near the surface in some Protestant quarters.

The Catholics also have their grievance in Latin-American missions. They complain bitterly about the stream of Protestant missionaries pouring into the Latin-American countries. They resent this treatment of so-called Catholic countries as a mission field. Protestant mission boards grow indignant over the great difficulties they have in getting passports for their missionaries to enter South and Central American countries. They are convinced that it is hidden Catholic influences which make the difficulty. It has already caused much friction and may easily cause more.

Our hope in this article is that we can lay aside our prejudices and face these questions in a calm and sensible manner. Religion, like politics, seems to be a field where it is very difficult

to engage in a calm and sensible discussion. Emotions and prejudices seem to be always very near the surface and ready to take over.

When a Protestant clears his mind of fears and prejudices he is compelled to admit that the Catholics have a case in the parochial school question. Devout Protestants keenly feel the serious problem growing out of public education devoid of religion and realize that it has a very injurious effect upon the religious life of children. The only difference is that while the Protestants have for the most part submitted, with some complaints, to this paganizing of the public schools, the Catholics have done something about it. They have provided parochial schools for their children. This means a double tax for Catholic parents. They pay the regular school tax assessed on all citizens, plus the many indirect state taxes which are allotted to the public schools, and in addition support their parochial schools.

Double Taxation

What especially irritates the Catholic is the fact that in many school districts the school he is providing relieves the public schools of many pupils and much expense, thus keeping down the school taxes of his non-Catholic neighbors. In many towns if the parochial schools were suddenly to close enlarged public school buildings and additional teachers would have to be provided to take care of the increased enrollment. In the light of this it is hard for the Catholic to see anything unreasonable in his requests for public school funds to help with the parochial schools. It seems especially unjust to him that the school bus, which his taxes helps to provide, is not allowed to carry his children to the parochial school especially when, as in many cases, it involves very little, if any, extra travel. Many of his Protestant neighbors cannot help, in all fairness, feeling the same way about it. The writer has lived now for five years in a district where Catholic children are transported to the parochial school in the school busses and never in all that time has he heard a word of complaint from any citizen about it. We do have many complaints about the cost of the public schools, but the fairness of this transportation is so obvious to all that it has not brought a single complaint. Our citi-

*There are many statements in this article with which I take exception. For instance, I can see not the slightest connection between giving state aid to one particular religious group in our democracy and "the chaplaincy system of the armed forces." Similarly, to accuse of prejudice those of us who oppose on principle, and justly so as we think, state aid to the parochial schools, is to beg the whole question.

Let me, however, say that I highly commend the author for his fine spirit. We cannot have too much of that, we need more. But we shall have to combine with that spirit the utmost candor and firmness as far as this matter is concerned. Friendly relations between Roman Catholics and Protestants, exceedingly desirable as they are, must not be made to obscure the issue in question. I would suggest that the author read, if he has not yet done so, Monsignor Ryan's book, "THE STATE AND THE CHURCH," particularly Chapter 2.—Harold Cooke Phillips.

zens would be amazed, perhaps amused, to hear the arguments being used on this subject in places where such transportation is being discussed. If we have had our American way of life destroyed or our civil liberties endangered by this transportation of parochial school pupils in public school busses we are blissfully unaware of it.[†]

One thing that many of us who are Protestants forget is that in certain mission fields our Protestant mission boards have for many years received government subsidies for mission schools.[‡] It was and is right that we should accept them. In doing so we certainly were not intending to impede the development of democracy. Consistency alone would dictate that if we object to subsidies at home we should not accept them on the mission field.

Many of us who are loyal Protestants can see very little reason for all of the excitement about the representative at the Vatican. Other predominantly Protestant countries have such representatives. We do not see how any harm can come from it and it is a public gesture of respect for the Christian faith; an official recognition of any institution whose sole power rests upon the spiritual. This seems more especially important now when Communism is arrayed against Christianity throughout the world. In fact many Christians feel that it would be a splendid idea to maintain a representative at the World Council of Churches once it is thoroughly organized with a definite headquarters.

The thing that we Protestants need is to use our reason more and our emotions less. We need to remember that we are living in the twentieth century. In our rational moments we know that our Catholic neighbors and friends are not plotting to destroy our

liberties. Even the local parish priest, although he may not be particularly friendly, is not working out some deep plot through which to compel us to attend Mass or adore the Virgin Mary.[§]

However, there are two sides to this question, and the Catholics are doing their share in bringing about the unfortunate growing state of tension between Catholics and Protestants. It is as plain as anything can be that the Catholic Church is not willing to grant the same liberty to Protestants in Latin America that the Catholics expect to receive in this country. Every intelligent person knows that Latin America is not anywhere near one hundred per cent Catholic. The best statistics available, often official, reveal a large percentage in every one of these countries who list themselves as free thinkers. Many who would be called nominal Catholics have no vital connection with the church. Also in many of these countries are isolated groups of primitive tribal peoples who are still animistic with only a few Catholic ideas. Surely the Catholic church has had opportunity enough to evangelize Latin America and has no right to forbid the labors of any other Christian group which wants to take up the task. There is little question but that the Catholic church has used its influence to prevent the issuance of passports to Protestant missionaries to Latin America. It is also a fact that Catholic priests, with or without the official consent of the church, have incited mob violence against Protestant groups, especially in Mexico and Peru. In maintaining this attitude the Catholic church is doing much to stir up religious prejudice and hatred because accounts of violence and opposition are continually published in the Protestant press and related by returned missionaries on their speaking tours.

It is also fair to say that Protestant missionaries in Latin America could help a lot more than they do in some cases. They could treat the Catholic church with more respect. Especially should they refrain from acting as if devout Catholics are lost souls in need of conversion. Instead of trying to proselyte good Catholics they could more wisely direct their efforts toward the conversion of the free-thinkers and communists who profess no reli-

gious faith, or the uncivilized tribes of the interior.

More Tolerance By Both

What we need to prevent religious hatred and suspicion is more true understanding by both Catholics and Protestants. Both groups need to free themselves from prejudices and fears inherited from the bitter struggles of the past, but which in our better moments we know are not true at the present time.

We Protestants, in our more rational moments, know that our Catholic neighbors are just as sincere and devout Christians as we are. To talk and act as if every Catholic is a subject for conversion and every Protestant a model Christian is ridiculous and an insult to Catholics, and we know it is. Even more ridiculous is it to act as if every Catholic is a conspirator weaving some diabolical scheme to deprive us of our religious liberties and our churches. As a matter of fact we know that many of our Catholic neighbors would strive as hard to preserve our religious liberties for us as to preserve their own.

On the other hand Catholics might also be more tolerant and reasonable in their attitudes. The marriage question causes more friction than any other. It is time that otherwise reasonable people stop acting as if couples married by a Protestant minister are not married in the sight of God but are living in sin. It is about time that the Catholic church stops treating as an outcast one of their members who is married by a Protestant minister. Common courtesy demands that every Christian church recognize the validity of the marriage of every other. It is hard for Protestants to understand why a baptism performed by a Protestant minister is valid but a marriage performed by the same minister is not.

Also the calm assurance with which Catholic (and also some Protestant denominations) act as if they were the one and only church is a form of spiritual snobbery which serves only to stir up hard feelings. To forbid people to visit the services of another church, even with near relatives, is an affront not easily overlooked. The superior air, often approaching arrogance, which many priests take towards Protestant clergymen, only stirs up resentment and retaliation.

Is it not time that we, both Catholics and Protestants, begin to exercise some of the same common sense in religion that we use in other affairs. If all of us who call ourselves Christians would treat each other with common respect a great advance would be made among the various Christian faiths.

[†]This article is fine when considered as an attitude to take toward Catholics on a local level.

The place where I feel we must differentiate is in matters with which the hierarchy deals and in which the hierarchy rules.

The local priest in some cases wishes to deal with a Protestant minister as such. Sometimes the rules from above him do not permit this.

This may be observed in local politics where we are resisting local efforts to elect judges. Names were read in the church services by priests. If the priests would give the principles of selection—by ability and integrity, experience and other qualifications—all well and good. But to name men of obvious weakness because they are Catholics—not so good.

The reason intolerance grows is that we are not allowing the local, grass roots Christians to consult God and then act accordingly. Influences from above are being made dominant—above in the sense of human officials, not the Almighty.

One has to admire the presentation of the Methodist clergyman in its spirit and its faithful adherence to a Christian spirit. One glaring fact is that he can state his opinion whether it agrees with the Methodist Board of Bishops. A priest couldn't go against his superiors.—Harold F. Carr.

[‡]I would like to see further documentation of this point. If it is true that our Protestant missionary schools accept subsidies from national governments under which they work this is, indeed, a strong point against the Protestant opposition to state aid for church schools in the United States.—William H. Leach.

[§]This annoyed me because in spite of its censure of the Roman Catholic church's conduct in South American countries and the Roman Catholic attitude to marriages performed by Protestant ministers, the writer seemed to me to be naive and uninformed about the parochial school question and much too supercilious and harsh in dealing with what he calls Protestant intolerance. I believe that Roman Catholic aggressiveness will create a Ku Klux Klan spirit. I find that Protestant laymen are aroused and feel that ministers are hesitant about expressing themselves strongly on the issue for fear of being classed as intolerant.—Robert Whyte.

The Minister's Wife and the War Brides

by E.C.M.

The war is over, we hope. But the period of adjustment is a difficult one. This is the first paper which has come to us which reveals that churches are taking a definite interest in helping the brides from overseas. Perhaps there is a group of these homesick girls in your own parish.

"THE minister's wife and the war brides!" do I hear you exclaim?

"I have all that I can do now—and sometimes more tasks than I can accomplish. Surely someone else can take responsibility for the war brides!"

I'll confess that that is the way I felt until recently. The varied duties of a minister's wife in a large congregation, the demands of three active children, two not of school age yet, the problems of housekeeping and homemaking filled my days full to overflowing.

Then one day I received a phone call from a woman whom I had never met. She explained that she was a newcomer to the city and as she was going into the hospital for a serious operation she had asked my husband to call. When he visited her, she had introduced him to a war bride who had dropped in to see her, who lived in the same apartment house. In conclusion this stranger said:

"I am worried about that little war bride. She is horribly lonely and very unhappy. I have tried to befriend her but she is too shy to go out and meet other women and she does need friends. I may be weeks in the hospital and I'm eager that this girl should become a happy, useful citizen in her husband's country. Busy as you are, will you try to help her?"

I could not refuse such an urgent request and because I sensed the despair and homesickness of this one war bride, my eyes were opened to this new field of service, in which I am convinced that a minister's wife can do a special kind of work.

It is not difficult to enter imaginatively into the experience of most war brides—and those whom I have met from several different countries, are essentially fine girls. But they are "strangers in a strange land," with moments of longing for their own folk and their own country. This is only natural but if this homesickness comes too often it results in a very unsatisfactory life.

I can remember as a small girl my first long visit away from my mother

on a farm. Good as everyone was to me, I was so homesick that I became literally ill—so ill that the poor farmer's wife concluded I must be suffering from a violent attack of acute appendicitis. She was very alarmed and she insisted that her husband leave the haying and drive me home. Doubtless she would have been annoyed if she could have seen how swiftly I recovered in my own little bed with mother caring for me! But I have never forgotten those childhood pangs of homesickness and I know how very real this affliction can be.

The three best remedies I know for homesickness are work, worship and friends. Every woman, whether she is a war bride or not, needs a balance in her life between work and play, the spiritual and the secular, mere acquaintances and real friends. These all form a part of what Jesus called "the abundant life."

Because of the shortage of building material and the scarcity of homes, apartments or even of rooms, many young couples have to live with relatives. This is far from ideal, particularly in the early years of married life. It is extremely difficult for two

women in the same home to agree on a division of the housework which satisfies both of them. This is especially true if their ways of working are very different, which is almost certain to be the case in the mother-in-law and war bride relationship. The Chinese are an ancient race, and their understanding of human nature is great. The character in their written language for peace is "one woman under one roof" and for strife "two women under one roof." A minister's wife must be extremely careful not to interfere and even when she is consulted she must be tactful, but if she can be of use in a happy division of household labour in the home the war bride shares, this is a very vital service. A visit at a war bride's home or an invitation to the parsonage are two of the best ways for a minister's wife to approach these newcomers in a friendly way.

Two new groups in our church have encouraged the war brides in their attendance at divine worship and have also been a means of their finding new friends. A great many of the war brides have one or two small children and they have appreciated the service of a well-run, attractive nursery in the Sunday School room where they can leave their children during the hour of the morning church service. The children have a happy time playing with toys under capable supervision. The one rule for the mothers is that they will not bring a child to



These Sunday school girls seem to be very happy in entertaining the children of foreign war brides in the nursery.

nursery with a cold or any sign of sickness and this has been faithfully followed.

As a minister's wife, I invited all the women in the congregation to the parsonage who were interested in establishing a nursery. From this meeting a fine convener was appointed and a sufficient number of women volunteered so that no one misses the church service by looking after the nursery oftener than once a month. The older teenage girls group in the Sunday School provide two "helpers" for the nursery each Sunday morning. I invited the mothers, (many of whom were war brides) the children and the voluntary supervisors to the parsonage last June for an "afternoon tea party" which was a great success.

The other group which has strengthened the bond between the war brides and the church is the Married Couples Group. This is a very live organization and in its happy fellowship it has been particularly useful to newcomers, especially those from distant places, who have come to make their homes in our city. Recently this group sponsored a Friendly Fireside after the Evening Worship and attended as a group the church service. It was interesting to see how many of the young women in this group were war brides, already feeling at home in the church of their choice. My husband and I helped in the initial organization of this group and for one year we gave it a good deal of time. Now there is a strong, active, church-centered group, which, with very little direction from us, can "swing along" in the right direction. The executive, some war brides and ex-servicemen themselves, are alive to the possible loneliness of the girls from overseas who are making their homes here and they visit the war brides, invite them to this group and give them a welcome and a real sense of "belonging."

Thus in the field of worship and friendship, working through these two church organizations, as well as by personal contact, I have done what I could for the war brides—and they, in turn, have done much for me. The more friends and friendly folk we know, the richer our lives are and these girls from different lands and knowing different ways of life have made my life happier and widened my horizons.

Some day my husband and I hope to travel and our trip to Scotland, or England, or Switzerland will mean more to us because several of our war bride friends have come from there. It has been a joy and a privilege to serve the war brides in our church and I am glad my eyes were opened to this special field of service.

Vignettes of An Ecclesiastical Rebel - - IV

by William A. Leach

FATHER never missed a session of his annual conference. Conference has a meaning for Methodists which has no parallel in any other denomination. To Presbyterians it may be a matter of personal convenience whether the minister attends a session of Presbytery. But the old time Methodist minister never missed annual conference. It was a week of good things. There was fellowship with his brother ministers; inspiration for his hungry soul; a chance to see the celebrities of the church, and—more than every thing else, an appointment.

We started to prepare for conference weeks before the dates. All benevolent budgets must be realized. The support of the ministry (pastor, presiding elder and bishop) must be paid in full. No self-respecting Methodist preacher went to conference without having made every effort to achieve these ends.

There were rumors to the effect that the quality of the appointment received depended a great deal on its accomplishment.

No other denomination ever had a placement system with the drama of the old-time Methodist conference. The reading of the minutes came as the last item of business. Ministers waited with traveling bags in hand to learn their place of preaching for the next year. The suspense was broken as names were read. Some were moved up, some were moved down. But most of them were moved.

There had been some gossip at our house by visiting ministers that the system had been breaking down. It was said that there were influential pastors who even bargained direct for their churches. But Father did not belong to this select group. The smaller fry, of which he was one, believed



CHILDREN OF JOHN MELVIN AND FLORENCE FARNHAM LEACH

From a Photograph Taken in 1896

This shows the children at the time of the experiences related in this month's contribution of Vignettes of an Ecclesiastical Rebel.
Left to right: Maude Inez, William Herman (seated), Claude Melvin, John Vincent, Earl DeForest. All of the children are living with the exception of John Vincent.

that the good Methodist waited for the appointment of the bishop and took what came to him. I have been told that a shrewd bishop usually had the ministers sing, "I'll go where you want me to go, dear Lord," just before reading the appointments. Having sung this song lustily one was hardly in a position to protest any appointment.

But the particular conference I have in mind now is one which had an unusual influence upon the life of our family. We were living in a small village in western New York. Father had a good church as churches went at that time. A prosperous brick structure was filled to the doors for two services on Sundays. He was in his physical prime and was at the peak of his ministerial power. The church was delighted with his work. The fourth quarterly conference had enthusiastically asked that he be returned.

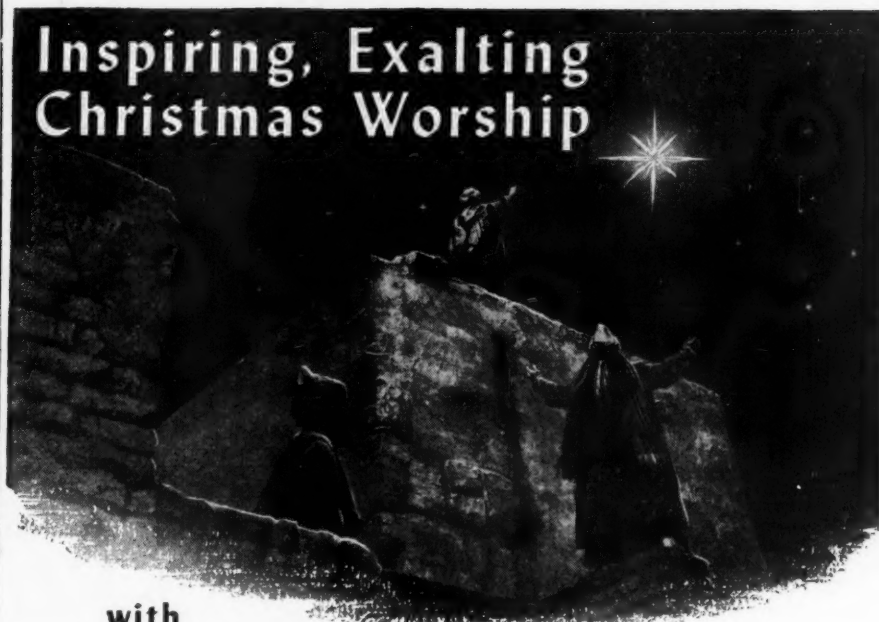
Both Father and Mother liked the community. It had good schools. There were four children in the family. Earl, the eldest, was just at high school age. Father and Mother had had little formal education. But they wanted their children to have the best. I think that they would have gladly moved to any community that offered good schools. This particular town did.

Father packed his bag with the paid-up benevolence money and took a train to conference. All was joy at the parsonage. Mother dreaded the labor of moving and said that this was one year that she would not have to go through this agony.

The joy which the family experienced at home was shared by the preacher at conference. The presiding elder even mentioned his good work in his formal report. Other preachers may have been worried about their appointments—but not J. M. Leach.

The day came for reading of appointments. The anxious brethren took their seats. The bishop began the reading. Suddenly Father was brought to attention. He found that he had a new charge. He was being sent to an inferior appointment; it was definitely a demotion. The community to which he was assigned was an oil community. It was a mushroom town with little attractions. The worst feature of all was that it offered but a grade school of six grades. Father came home a sad man. But his own grief was nothing compared to that of the rest of the family.

There were dimmed eyes at the supper table that night. Some decisions were made. Earl was to be sent to the conference seminary. Just how the necessary six hundred dollars per year would be raised was not explained. But to the seminary he went. I still



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don't know how the financing of the school was secured. But there are ways.

The decision to move Father was a shock to the local congregation. The official board of the church met and asked if it were possible to file an appeal. Father requested that it not be done. After all he had promised to go where the Lord would send him.

But the move was a shock which it was not easy to forget. It was easy to see that Father carried resentment because of the unfair decision. It was a definite turning point in his life. I carried the picture of that sorrowful

supper table with me for years and when it probably should have been forgotten, I reached a decision that if the Lord ever called me to the ministry, which I very much doubted, it would be to a denomination where a man had some control over his field of labor. Even as a youth I reasoned that God might speak directly to a young minister with as much freedom as he spoke to a bishop. In many ways I am more of a Methodist than a Presbyterian. My Calvinism is softened with Arminianism. I am a great admirer of John Wesley and consider him one

of the great social leaders of Christianity. I like the aggressiveness of Methodism and am emotionally in sympathy with its traditions. But I have never been able to overcome a prejudice against the old system of appointments—a system which has lost much of its power in the present world.

But I am supposed to be telling a story not discussing church organization. The best part of this story is still to come. I didn't hear it until I became an adult. In a New York community I was being entertained by a Methodist minister who knew my father. In the course of the conversation he asked me: "Did you ever see your father get mad?"

I admitted that I had and it was a terrific experience.

He smiled and added, "I saw him nearly knock down one of our presiding elders some years ago."

Then he told his story. It was concerned with the annual conference mentioned above. He had been standing on the railroad platform with other ministers including Father. The presiding elder joined the group. Father turned his face away and the new arrival went to him.

"I am sure that you will enjoy your work at —, Brother Leach," he said.

Father flared. His face grew red.

"How would you like to live there?" he asked.

"That is hardly fair," said the presiding elder in a conciliatory tone, "you would not expect me to take a church of that size."

"You assured me that I would stay at —," said Father. "You are a double-dealing politician and I should smash your face."

As my friend told the story, Father was raising a clenched fist when the other brethren came in and pulled him away. The presiding elder left, having decided to take a later train.

I was glad to get that story. It brought to mind sobs I had heard from Father and Mother's bedroom the night he returned from conference. I had heard Mother say:

"Melvin, I wish that you had not done that. He will make you pay for it."

I guess he did and it may explain many things that happened during the immediate years which followed.

As I have told you these stories from the past come to me a little dusty and cloudy, I do not see things as clearly as some profess they do across the years. But since I got the account of the encounter on the railroad platform I have wondered what might have happened if Father had really hit the good brother.

Biographical Sermon for December

Victoria Regina—Wise Ruler, Devoted Wife

by Thomas A. Warner

The marriage of Princess Elizabeth on November 20 has turned the attention of many to her great predecessor, Queen Victoria, whose courtship and marriage had many points of resemblance to that of the popular young princess.

Many a woman does nobly, but you outdo them all.—Proverbs 31:29. (Moffatt.)

VICTORIA was born May 24, 1819. She died in 1901. She was the daughter of the Duke of Kent and the niece of William IV, whom she succeeded on the throne. She was carefully educated for the position which she was to occupy.

When she was about seven years old, she had set her heart on a doll which she had seen in a shop window. But she had to wait until she saved six shillings which it would cost. At last the day came when the coveted doll was purchased. As she came out of the shop she saw a miserable-looking man. He said: "I am very hungry, I would not ask for help if I was not ready to sink with hunger." Victoria asked the sales lady to take the doll back and return the money. She did so and Victoria gave it to the hungry man.

Victoria ascended the throne June 20, 1837 at the age of seventeen. A writer says: "Her wisdom, knowledge of foreign politics, unselfishness and upright-

ness were all remarkable traits of her long reign."

Would it have been an arrest for assault and battery? Would it have meant a trial by the conference with a possible unfrocking of the preacher? Would it have meant a newspaper story which would have embarrassed all religious workers?

It might have caused any one of these. But, as I think of it now, I almost wish that they had not stopped that powerful fist which was being directed at the ecclesiastical politician. It is quite possible that it might have struck a blow which would have been a refreshing thing for contemporary Methodism.

Who can say what the ultimate moral judgment will be on physical lapses of this kind? By what eternal value of judgment do we send a man to jail for knocking out the teeth of a neighbor, and then elevate to still higher position the ecclesiastical politician who breaks a man's heart.

You tell me.

ness were all remarkable traits of her long reign."

In the early days of her reign a warrant was presented by the Duke of Wellington for her signature. It was the first time she had been asked to sign a death warrant. "Have you nothing to say on behalf of this man?" she asked. "Nothing," replied the duke. "He has deserted three times." "O your grace, think again," she said. "Well, your majesty, he certainly is a bad soldier, but there was somebody who spoke as to his good character. He may be a good fellow in private life." "O, thank you," cried the Queen, as she wrote the word "Pardoned" on the warrant.

Upon the accession of Victoria, her cousin, Prince Albert, wrote a letter of congratulation. He said he hoped she would not forget her cousins in Bonn. He visited England in 1839. Four days after his arrival a ball was held at Windsor Castle. The next day the prince was told that the Queen desired to speak to him.

In the course of conversation she asked him how he liked England. He replied, "Very much." "Then why should you leave it," she asked. She then told him that it would make her intensely happy if he would share her life with her. And so, with warm demonstrations of affection the compact was made.

Justin McCarty wrote: "Prince Albert was a young man to win the heart of any girl. He was singularly handsome, graceful and gifted. . . . He had been brought up as if he were to be a professional musician, a professional chemist or botanist and a professor of history, *belles-lettres* and the fine arts."

Sir Theodore Martin said that in a supreme degree Queen Victoria and Prince Albert were able to find strength in the love which is the best restorative for the weariness and the heartache of mortal life. "Trials we must have," said the prince, "but what are they if we are together?"

In December, 1861, Prince Albert was stricken by a fever. It was not thought

dangerous, but in a few days the great bell of St. Paul's announced his death. The event came on the nation with startling suddenness and a distinguished career was cut short at the age of forty-two. The Queen was terribly grieved. She said to Dr. Norman McLeod: "All seems dead to me, but I will not shrink from duty. I have had God's teaching since my mother's death and learnt to bear all he lays upon us."

In her *Journal* the Queen frequently referred to the counsel and comfort she received from Dr. McLeod. She wrote: "An old woman, whom Dr. McLeod knew, had lost her husband and several of her children and had many sorrows. He asked her how she had been able to bear them, and she answered: 'Ah, when he went awa' it made a great hole and all the others went through it.' And so it is, most touchingly and truly expressed, and so it will ever be with me."

"Dr. McLeod dwelt as always on the love and goodness of God. . . . No one ever felt so convinced and so anxious as he to convince others that God was a loving Father who wished all to come to him, and to preach of a living, personal Saviour. One who loved us as a brother and friend, to whom all could go and should come with trust and confidence. No one ever raised and strengthened one's faith more than Dr. McLeod. His own faith was so strong, his heart so large, that all, high and low, weak and strong, the erring and the good, could alike find sympathy, help and consolation from him. How I loved to talk to him, to ask his advice, to speak to him of my sorrows, my anxieties."

Queen Victoria was a wise ruler and a devoted wife. Moreover she was an earnest Christian.

She loved nothing better than to join in the singing in the Royal Chapels. Faber's hymn, "O, come and mourn with me awhile," was her favorite. For there had been sorrow and sadness in her life to counter-balance the happiness which God had sent her. "My God, how wonderful thou art," and "O, paradise, O, paradise," were other favorites. Bonar was also one of the Queen's favorite hymn writers. "I heard the voice of Jesus say," "Thy way, not mine, O Lord" and "I was a wandering sheep" are hymns in which she found comfort.

The Queen observed Sunday scrupulously. She went to church and then spent the day in the open air. She refused to transact State business on Sunday. "As early as you please tomorrow morning, my lord, at seven
(Turn to page 27)

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Radio Television Program

The Church Is Informed of the Work of the Pastor's Instruction Class*

"**R**ADIO-TELEVISION PROGRAM" was presented by the 1947 Pastor's Instruction Class of the First Presbyterian Church, Passaic, New Jersey, of which George H. Talbott is pastor, and John Murphy, Jr., superintendent of the Sunday School. The program, which was prepared by Miss Theresia Aanstoos, assistant instructor of the class, was given after a get-acquainted dinner of the fifteen members of the class, their parents, relatives and friends, and elders, deacons, trustees and their wives, just about two weeks before the class united with the church. It could easily be adapted for use of other church preparatory groups.

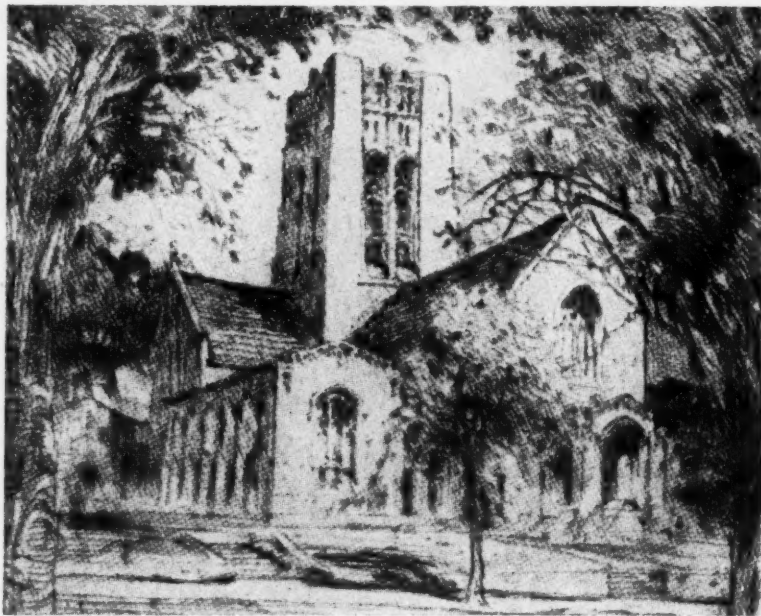
A real microphone and amplifier helped considerably to make the program realistic. The only other properties used were a screen, pulpit and a stereopticon machine. A three-piece orchestra (piano, violin and cello) provided the music.

Printed programs and hymn books were handed out by the boys and girls of the class just before the broadcast. The broadcast was a review of the questions that had been studied in the class, which meets on Sunday mornings for one year preparing for church membership. There were fifteen members in the class, all of whom selected a question studied in class, and illustrated it in an interesting way on etched glass.

Forty-two slides were made and projected on the screen. Many original illustrations were shown. In drawing the word "Sin" one boy made the letter "S" in the form of a snake. One used a wrestling match to convey his thought of conquering sin—another, an archery contest. An original paraphrase of The Parable of the Ten Virgins was written by Ralph Boulton, Jr. (age 13) and was made a part of the program.

The girl who chose "What Is God?" made five slides to give the Westminster Shorter Catechism answer, "God is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth." She chose a difficult subject to illustrate, but developed it in a

*This is a very effective presentation of the work of the Pastor's Instruction Class in the First Presbyterian Church of Passaic, New Jersey. Contrary to our usual practice we are leaving in the program names of participants. Readers will understand, of course, that if they plan a service of this kind it will be necessary to rewrite the material to fit their own denominational and local needs.



First Presbyterian Church, Passaic, New Jersey

charming way by using the stars, moon, sky, scales of justice, Bible, and for the wisdom of God, used the symbol of the snake and the mirror.

The message in French sent to boys and girls all around the world was written by Mrs. Guilio C. Nardella, a member of the church, who also coached the presentation.

The idea of developing their own ideas on etched glass was a fascinating experience for all the members of the class.

LIGHTS OUT

Slide 1

Silence please,
We are on the air.
Sunday School
Broadcasting Co.

Slide 2

"Give of Your Best to the Master"

The slide contained the complete words and music. As it was being shown it was sung as a solo by Edwin B. Kelsey, Jr., Class of 1945, accompanied by Randol Masters, Class of 1937, pianist; Maurice Bonney, violinist; Faith Boone, cellist.

ANNOUNCER (George M. Schellgell, Class of 1944): "This is the Sunday School Broadcasting System of the world."

Slide 3

Aerial View of Passaic

ANNOUNCER: Each Sunday morning, we take you to a different part of God's world, where a Sunday School lesson is in progress. Last week, we took you to China. Today, we take you to Passaic, New Jersey, in the U.S.A., a city of 64,000 made up of 35 nationalities. There are fifty-five churches in this city.

Today's broadcast comes to you direct from Blanchard Chapel of the First Presbyterian Church, where the Pastor's Instruction Class meets every Sunday morning. There are fifteen members in this class, thirteen to fourteen years of age.

Their course of study was prepared by George H. Talbott, pastor of this church. Today is Review Sunday, and we invite you to join with the class in this inspiring Chapel designed after the later English Gothic of the fifteenth century.

Slide 4

Jesus said,
I am the way, the truth
and the life.

ANNOUNCER: Those of you who have television sets, will have no difficulty in reading the words at the entrance to the chapel—"Jesus said, I

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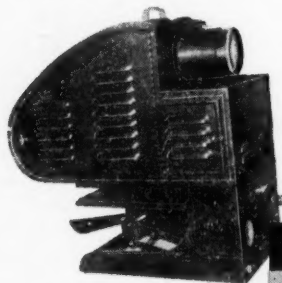
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Christmastime is the time of all the year when we know happiness for what it truly is—when love and kindness and the pleasure of giving are the guideposts of our lives. That has been true down through the centuries: the darkness of doubt and selfishness has ever vanished before the brilliance of the Spirit of Christmas.

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am the way, the truth and the life." Harriet Norris will read Priscilla Leonard's poem "If It Is Right."

HARRIET NORRIS:

If it is right, there is no other way,
Brave words to speak and braver still to live
A flag to guide the battle of each day
A motto that will peace and courage give.

If it is right, there is no other way.
Wise words that clear the tangle from the brain.
Pleasure may whisper, doubt may urge delay
And self may argue, but it speaks in vain.

If it is right, there is no other way,
This is the voice of God, the call of truth;
Happy the man who hears it to obey
And follows onward, upward from his youth.

ANNOUNCER: Randol Masters, a member of the Instruction Class of 1937, is visiting the class today. Randol served in the U. S. Navy for two and one-half years. Randol was a member of the Atlantic Fleet Band, attached to Admiral Ingram. This band was on the U.S.S. Augusta when the Presidential trip was made to Potsdam. On this trip, the band gave two concerts for the President and members of his party. Randol has in his possession a program of the concert given on July 14, 1945, autographed by the President of the United States. The Atlantic Fleet Band also played for the King of England at Plymouth, England and played at the Governor's Palace at Antwerp, Belgium.

Slide 5

Illustrated hymn slide of
"I Love to Tell the Story"

Mr. Masters will now give a piano solo entitled "I Love to Tell the Story." (Kohlmann).

Slide 6

"Christ in the Temple"

ANNOUNCER: The Scripture will be read by Geraldine Davison.

GERALDINE DAVISON: I read from Luke 2 verses 40 to 52, from the Moffatt translation.

ANNOUNCER: Every Sunday morning, during this Sunday School hour, we send greetings to boys and girls all around the world. Today's message will be given in French by Geraldine Davison.

GERALDINE DAVISON:

Aux garçons et aux jeunes filles
autour du monde qui suivent la mode
de vie de Jesus Christ et qui sont unis
pour ameliorer l'existence sur terre,
nous vous envoyons nos meilleurs vœux.

ANNOUNCER: You have just heard the following message sent to boys and girls all around the world—

To boys and girls all around the world, who are followers of Jesus' way of life, and who are united to a better life on earth, we send best greetings!

ANNOUNCER: We are told that each member of this class has illustrated in his own way on etched glass, a question studied in class. All of us

remember there are 107 questions in the Westminster Shorter Catechism. This includes the 44 questions on the Ten Commandments and the eight questions on the Lord's Prayer. Those who took part in the presentation of the following slides, in addition to members of the class mentioned above, were: Marilyn J. Burns, Georgia L. Germaine, Lilla Messineo, Margaret E. Ward, Florence J. Zabriskie, Patricia Ann Zimmermann, Violet R. Y. Ferguson, Herbert Kermick, David W. Troast.

Slide 7

"What Is God?"

Our first question is "What Is God?" Carol Birtwistle will read for us what a little blind girl thought about God.

CAROL BIRTWISTLE: (poem read with music accompaniment).

I know what mother's face is like,

Although I cannot see;

It's like the music of a bell,

It's like the roses I can smell,

It's like the stories fairies tell

All those it's like to me.

I know what father's face is like

I'm sure I know it all,

It's like his step upon the stair;

It's like his whistle on the air;

It's like his arms which take such care

And never let me fall.

And I can tell what God is like

The God whom no one sees.

He's everything my mother means

He's everything my father seems

He's fairer than my fondest dreams

And greater than all these.

ANNOUNCER: Virginia Gross will read what the famous writer Tennyson said about God.

VIRGINIA GROSS:

Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Dr. Talbott, instructor of the class, will ask the Catechetical Questions, and members of the class will give the answers they have illustrated as their slides are projected.†

Slides 8, 9, 10, 11, 12

Answers to the question
"What Is God?"

Slide 13

Answer to the question
"What Is a Catechism?"

Slide 14

Answer to the question
"What Is a Church?"

†Churches which will use this or a similar program will, of course, select slides to express their own affirmations of faith.

Slide 15

Answer to the question
"Wherein is the moral law
summarily comprehended?"

Slide 16

Answer to the question
"When was our church organized
and how many organized it?"

MESSENGER: Hands announcer a
bulletin.

ANNOUNCER: We pause to bring
you a late bulletin from our world
headquarters in Geneva, Switzerland—

IN THE CRUSADE FOR BOYS
AND GIRLS TO MAKE A BETTER
LIFE ON EARTH, YOUR WORLD
HEADQUARTERS THANKS YOU
FOR YOUR PARTICIPATION. UP
TO TODAY 40,000,000 SUNDAY
SCHOOL MEMBERS HAVE EN-
LISTED.

Slides 17, 18, 19

Answer to the question
"What are the Sacraments?"

Slides 20, 21, 22, 23, 24, 25, 26, 27

Answer to the question
"What are some of the crests
in our Church?"

Crests were shown of Geneva,
Edinburgh, Princeton, Wittenberg, Ox-
ford and Prague.

Slide 28

Answer to the Question
"What do we believe about the Bible?"

Slide 29

Answer to the Question
"Where did the word sin come from?"

Slide 30

Answer to the Question
"Where did the word sin come from?"

Slides 31, 32

Answer to the Question
"What do Protestants believe?"

Slides 33, 34, 35

Answer to the Question
"What is the function of elders,
deacons and trustees?"

Slide 36

"The Five Wise and
Five Foolish Virgins"

ANNOUNCER: All of you are fa-
miliar with the Parable of the Ten
Virgins. Priscilla Drew will read it
to you from the King James Version.

PRISCILLA DREW: I will read

"Look! Another Check
from my **MINISTER'S**
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*There's nothing
like financial aid
to bring*
**PEACE OF
MIND**



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Mo. Day Yr.

from St. Matthew 25, verses 1 to 13.

ANNOUNCER: Now we take pleasure in presenting to you a 1947 paraphrase of the Parable of the Ten Virgins, written by Ralph Boulton, Jr., a member of the class.

Slides 37, 38

Ralph Boulton's paraphrase of the Parable of the Ten Virgins

Then shall the Kingdom of heaven be likened unto ten Christians from Clifton, who went to get a bus to a wedding at the First Presbyterian Church in Passaic. Five of them were smart and five were dumb. The ten ladies all had purses. But the smart took enough money for the bus and more than that; on the other hand, the dumb took only enough for the bus.

While the ladies were waiting for the bus, it grew cold, and someone suggested that they go in for a hot drink.

After they had drunk their full, they paid the waiter, and the dumb found out they had spent all their money.

Then the dumb turned to the smart and said "Lend us some of your money." But the smart said, "We cannot, because there will not be enough for us. You had better go home and get your money."

So the dumb went to get more money. While they were gone, the bus came, and the smart got on and went to the wedding.

When the dumb got to the Church, Dr. Talbott had started the wedding, and the dumb threw themselves against the door and said "Let us in." But the bridegroom said, "Go away, I know you not."

So, let this be a lesson to all of you. Always to be prepared, for you know not when the Lord cometh.

Slide 39

Answer to the question
"What is the origin of the word sin?"

Slides 40, 41, 42

Answer to the question
"What do Christians believe?"

Slide 43

Answer to the question
"What is the purpose of the Christian Church?"

ANNOUNCER: In learning questions and answers, we are reminded of the text—"With all thy wisdom, get understanding" and of the 13th chapter of First Corinthians (Moffatt translation).

Slide 2

Hymn slide of
"Give of your best to the Master"
or whichever hymn is used at the beginning.

ORCHESTRA: Plays one stanza of hymn.

ANNOUNCER: We will sing as our

Sunday Evening Vox Pop

Toronto Church Makes Success of Sunday Evening Forum

by M. A. Forsyth

DURING the past three years, a down-town church in Toronto, Canada, has attained considerable prominence as a meeting place for all races, creeds and sects, and an increasing number of people are coming to know it as "The Church of the Sunday Evening Forum."

It is believed that the forum, as conducted by Bathurst Street United Church is unique, at least in Canada, in that it presents debates and panel discussions. In the latter the five or more members have their own chairman. Each speaker is allowed twenty-minutes-less if there are more than two, to present his argument. During the next fifty minutes the written questions, which have been collected during the offertory, are replied to by the various speakers to whom they are addressed. This period is eagerly awaited, as it provides an opportunity for audience participation and for rebuttal by the debaters. There is no speaking from the floor, a procedure which not only saves time but avoids undignified heckling.

The forum is supported by the evening collection, supplemented by gifts from well-wishers. Most of the speakers have donated their services, but those from outside points have their expenses defrayed.

Introduced during the difficult war years as a trial balloon, the forum is now on a permanent basis, and the board feels that its cultural benefits and liberalizing influence have more than justified its existence. Its speakers have come from all parts of Canada, from the United States, Great Britain and Europe. They have represented all shades of opinion in the professions, in commerce and the labor movements. Members of diverse races and religions have spoken on the same platform. The church has also gained new vitality through a greatly increased membership, and was one of a very few in Toronto to show a surplus for 1946.

Much of the success of this venture is due to the initiative and courage of the present pastor, Gordon Domm,

whose brainchild it was. Originally slated for a teaching career, Mr. Domm decided to enter the ministry while taking post graduate work at Columbia. No anchorite, he has seen—and does not shrink from—the seamy side of life. His B. D. thesis was based on his field work among boys in the worst of New York's slums, and he feels that that experience has been invaluable, especially in his present charge.

It is probably because of his social service training that he is not dismayed by seemingly insoluble post war problems, but is convinced that struggle is inevitable to spiritual growth. Browning expressed this belief when he wrote:

And so I live . . . happy that I can,
Be crossed and thwarted like a man;
Not left in God's contempt apart,
With ghastly smooth life, dead at heart.

Mr. Domm recently endorsed this credo in an Invocation: ". . . Hear our prayer of thanksgiving for the challenging world in which we dwell."

CHRIST, THE LIGHT OF GOD

Some writer has told of joining a group of tourists in a famous tavern.

Each tourist groped his way by the light of a candle in his hand. That scene is a parable of our world—each man trying to find his own way, with ever and again a frenzied scramble, and no man knowing the way . . .

Suddenly, says the writer, he saw one face lighted by a different light—not from below, but from above: that one man was standing beneath a shaft of light that came from the upper lighted world. Again the parable is poor: Christ is not merely standing beneath the light; he is himself the very light of God. But—if the simile can serve—"That one face!" To walk by our own poor candle is ignorance; to follow him, step by step in faith; is both truth and joy. From *Christ and Man's Dilemma* by George A. Buttrick; Abingdon-Cokesbury Press.

closing hymn, No. 176, "Give of your best to the Master" and we will ask our radio audience to sing with us. Let us sing all stanzas.

LIGHTS ON

ANNOUNCER: The Rev. Dr. George H. Talbott, pastor of the First

Presbyterian Church of Passaic, New Jersey, from where this broadcast of the Sunday School Broadcasting Co. is coming, will give the benediction.

ORCHESTRA: Plays "Give of your best to the Master" (or whichever hymn is selected at the beginning) to carry out the theme.

Biographical Sermon for December

(From page 21)

o'clock, if you wish, we will look into those papers, but not today for it is Sunday," she is reported to have said. She seemed to have specially enjoyed her Scotch Sundays from the time when Dr. McLeod's prayer gave her "a lump in the throat."

The Queen conducted a Bible class in Buckingham Palace. When the Court was in London a great many servants were employed, and there were a number of children. For these the Queen formed the class she taught.

When a pagan ambassador asked her the secret of England's greatness, she gave him a Bible and said: "That is the secret of the greatness of England."

When the queen was told by the Bishop of London that two members of the royal band, who were Wesleyans, had been dismissed because of their refusal to attend Sunday rehearsals, she said: "What, two of my men dismissed for conscience sake? I shall order that they be immediately reinstated. I will have no more persecution in my service on account of religious belief, and I will have no more Sunday rehearsals."

One day, when the Queen was at Balmoral, she visited the cottages. On entering one of them she found a bed-ridden man alone. She asked: "Have you no one to keep you company?" He replied: "My folks be all away seeing the Queen, they thought they might get a glimpse of her." She talked to the old man for a time and read a chapter from the Bible. On leaving she gave him a five pound note and said: "When your people come back, tell them that while they have been to see the Queen the Queen has been to see you."

A titled lady wrote to the Queen and asked about her religious views. She received this answer: "The Queen humbly relies for salvation upon the merits of her Lord and Saviour, Jesus Christ, and she is glad to state she has peace through believing in him."

Hardly ever did Dean Farrar refer to his friendship with the Queen. But once he broke the rule. It was on the occasion of the first anniversary of the accession of King Edward to the throne. At the service in Canterbury Cathedral he told how she, after hearing one of her chaplains preach at Windsor on the second advent of Christ, said: "O, how I wish that the Lord might come during my lifetime." "Why does your Majesty feel this desire?" the chaplain asked. With deep emotion, she replied: "I should so love to lay my crown at his feet."

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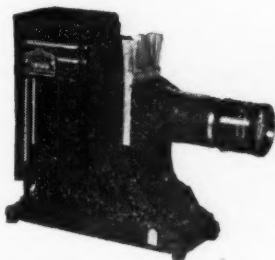
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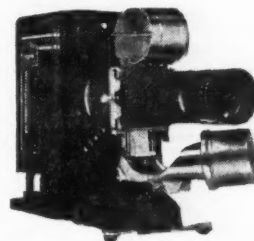
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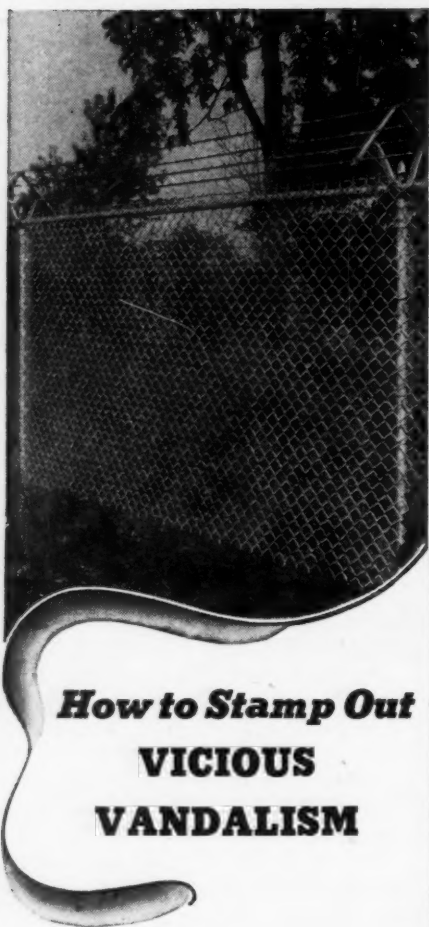
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The Minister and His Pen

by Paul O. Madsen*

ONE of the most effective helpers that any pastor has, is an ordinary fountain pen. Its uses in keeping in close touch with members of the congregation are almost unlimited and by many pastors, untapped.

A few of the ways in which the pen has been used in recent years by the writer have produced undreamed results and have brought a richness of fellowship that very probably would have come in no other way. The methods mentioned, are but a beginning that any pastor may find in his own field.

The children's sermon is coming to be a regular part of the worship in many churches but a supplement to it is the exchange of letters with the smaller members of the congregation. The pastor can easily suggest topics for the youngsters to use for their correspondence, at the same time, saying that if they are too small to write, that a mother or father, or sister or brother will be glad to do their writing for them. Their activities in the home or at school are always easy for them to use. Such topics, "What I Would Do With A Million Dollars," "My Favorite," "What I Want to Do When I Grow Up," all these and many more of similar nature give a place for the youngster to begin. In the files of the writer are many fine letters written by or for the youngsters by parents, to the pastor. Dividends are to be found in the suggestions of children about the things they like in their church, an increased interest in the life of the church, and most of all, an opportunity for the pastor to know more of the life and the thoughts of the children of his church. The most important feature is the answer by the pastor that is mailed to the home during the week. Many of the children not only looked for the letters and were disappointed if they did not arrive promptly, but they also kept the letters for many, many months. For some, it was the first time that any had written to them, and to them alone.

A further use of the pen which is being used widely in some method or other is the publication of some type of news bulletin. Many pastors use the Sunday bulletin as a sort of news-sheet but many times it is for those who attend church, and those, who miss a Sunday, are left out completely. A

monthly printed publication was used in one parish to great advantage. Printed by a house which specializes in such publications it had the advantages of a fine looking publication with a wide variety of cuts to be used for illustrations. Its chief disadvantage for a small church in a village was that in the sending of the copy, the printing of the paper and its return, ten days at a minimum were consumed, sometimes to the detriment of the timeliness of the contents of the paper. The means of informing the people being used in the present parish has been found to be infinitely more satisfactory. The regular Sunday bulletin carries news items and announcements. If any bulletins are left after the morning service they are gathered and distributed through the week to homes that were not represented in the church on the preceding Sunday by personal calls. In addition, on Wednesday of each week, *The Weekly Visitor* is sent to the home of each member and prospective member. It is filled with news of the church and with as many names as it is possible to find that are newsworthy. The local high school has been happy to address "The Visitor" each week on the addressograph for the experience gained for them. Volunteer help from ladies of the congregation make short work of the folding of the mimeographed sheets and stapling the folded sheet. A postal permit for a cost of \$10 eliminates the fixing of stamps. The cover is printed, with the name of the church, a picture of the church on it. A variety of colors are used so that over a period of weeks, when it comes into the home, even though it is bulk mailing at its cheapest rate, it is quickly distinguished and even more quickly read by the church people. The approximate cost including postage and mimeographing, has been about one and one-third cents per week per member. Mailed on Wednesday morning, it frequently reaches the townspeople Wednesday afternoon and the rural people on Thursday morning. It is faster and better read than the daily newspaper published in the same community. In addition, it goes to all non-resident members and has brought the result of increased knowledge on their part that we have not forgotten them, and in return, they, with their financial pledges, have paid a major proportion of the cost of *The Visitor*. It is almost needless to add that many of those contributions would not have

*Minister, First Baptist Church, Loveland, Colorado.

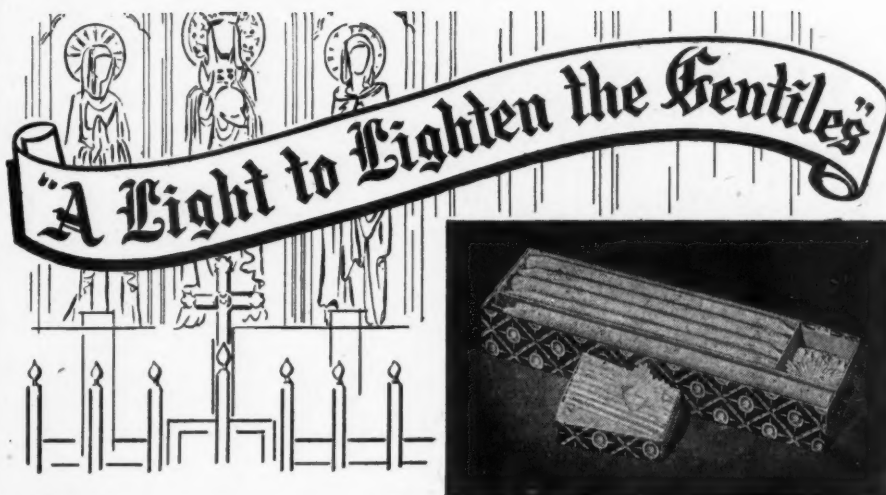
come unless we had first gone to them, and shown our continued interest in them.

The Board of Deaconesses at the beginning of the present pastorate expressed their interest in revitalizing their group and doing personal calling at the pastor's suggestion. One task outlined was the securing of the birthdates of each person in the church, whether they were members or not. If they were on the responsibility list their names were included on the birthday list. Small folders were printed with a picture of the church. The inside was left blank, so that a personal note might be written by the pastor, with good wishes for a "Happy Birthday." It is expected that over a period of months, that many people who receive these, will find again an interest in the church, because the church was interested in them. Further uses of the folders that have developed are to be found in the deaconesses' use of them for their own personal notes to members of the church who are ill or on a trip, as a reminder that the church is interested in them. These do not replace personal calls but simply supplement them. Wedding anniversaries, special occasions such as the winning of some honor, promotion, or advancement also provide opportunities for the pastor to use the small folders. They are small so that a lengthy note is not required, yet they are large enough so that a sincere message may be sent. A few minutes each day bring untold riches to the pastor in a closer walk with his flock.

Various church publishing houses have cards to be sent at the time of death, some publish booklets to be sent on the anniversary of the death. These are always appreciated, and if the pastor will take a few minutes to include a hand-written note, they become treasures to be included in a book of keepsakes, it has been discovered.

Many other uses of the pen will be found when a beginning is made. As Bernard Clausen puts it, "Uncle Sam is the best assistant pastor." The pen will not replace personal visitation but it will serve as a constant reminder to the people that the pastor has not forgotten them, though he may have had no occasion to be in their home for several months. The evidence that the pastor has written the note himself in his own hand and addressed the envelope is, in the minds of many parishioners, the highest tribute, for it shows that it is his own personal interest in them after all which he is making manifest.

Look again at that fountain pen of yours and discover that ten minutes a



The Beautiful Inspirational Candlelight Service

"Light" has from time immemorial been recognized as a symbol of God's presence. In the Christian religion especially the use of lighted lamps and candles to signify the spiritual light brought to the world by Christ, goes back to the early days of the Church's history.

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A special Candlelight Service, prepared through the collaboration of several well-known clergymen, has now been organized in printed form. It may be shortened or made more elaborate, according to local circumstances. We will gladly send you a copy on request.

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day will permit you to write three or four notes and will do as much good, in many cases, as three or four hours of visitation. The people always read their mail but they do not always select for their day at home, the day you select for your day to call.

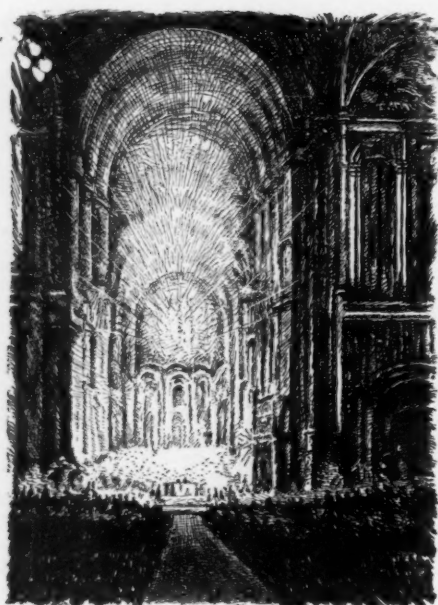
SANCTUARY

Within the church a glimpse around
 Showed graying heads . . . those younger crowned
 Raised in peace along the pews

In earnest worship . . . silent muse.
 Through stained glass streamed the
 sunshine bright
 Painting the walls with rainbow light.

In harmony with such repose
 The organ pealed . . . and all arose
 To sing with radiant joy a hymn
 Of praise, which time can never dim.
 God's wonder is the love that brought
 So many hearts in common thought
 To worship in a humble way
 And stay a quiet while to pray.

— Norah King,
 Fargo, North Dakota



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Friendliness to the Church Guest

THERE are two reasons why an entertaining church should seek to make its Sunday guests feel at home. One is the simple law of Christian courtesy. A visitor seeks a church for communion with God, in company with other Christians. At best the church is a brotherhood. Every church should be made to include guests into that brotherhood.

The second reason is somewhat of a mercenary one. Guests of today may be the members of tomorrow. First impressions last a long time. If a visitor finds the church cold the average person will seek a more friendly atmosphere. Check your own membership and find how many now belong to your church because of first impressions. It will be a considerable percentage.

Of course, no technical methods can replace good heart-felt friendliness. But many people who desire to extend a cordial welcome are not sure how they should do it. The techniques suggested here assume a friendliness. This is merely a review of some methods to put that friendliness into operation.

1. Courteous, Intelligent Ushering

Ushering should be both intelligent and courteous. If ushers have been active for some weeks they can usually spot the visitors and greet them as they come into the church. A word of greeting before the service is much better than the hand clasp at the conclusion of the service.

Ushers are busy, of course. But in a brief conversation one can learn much. Here is a hypothetical conversation:

USHER: Good morning. You are a guest here today, are you not? (The

word guest sounds better than stranger.)

GUEST: Yes, we are newcomers to the city.

USHER: We are glad that you have sought our church. I will see that you have good seats. Would you like to give me your name and address?

GUEST: My name is Archibald. We have recently moved from Detroit. We are now living at 631 Grandview Boulevard.

USHER: I would like to write down that information so it may go to the pastor. (He writes on the card.) Are you Presbyterians?

GUEST: Yes, we are members of the First Presbyterian Church in Detroit. (Usher makes a note of this on his card and takes them to a good seat.)

USHER: I want you to meet our pastor at the close of the service. If you will go to the chancel, I will introduce you.

This procedure is used very seldom. It probably could be the most productive one. But it does require a quality of ushering which most churches do not possess. If the usher will go with the strangers to the chancel and properly present them, the guests will have been well received. The information card may be given to the pastor for his records. If he finds it difficult to remember names given orally this plan assures the data for proper use.

II

2. The Ritual of Friendship

The ritual of friendship is being increasingly used. It is not as effective as the first plan described, but it is easier to promote with the average quality of ushering. The plan con-

Record of Attendance

Both Members and Visitors are requested to sign a card

Name _____ Date _____
Address _____
() I am a Member of The Heights Christian Church, Shaker Heights, O.
() I am a Member of _____ Where _____
() I am a Visitor. () I am not a Member but worship here.
() I desire to unite with this church. () I would appreciate an early call.
() Write the names of any who are ill, or other information on the reverse side of this card and place a check in the parenthesis. **OVER**
(Front of Card)

The Ritual of Friendship

We pause for a moment in our service of worship that each worshipper—be he member, visitor or guest—may register his name on one of these cards. We feel it is an act of worship—an identification of oneself with his fellow-worshippers. The card is then laid upon the offering plate together with the offering. May it be a token of our dedication of self and substance to our Lord and Saviour, Jesus Christ.

(Back of Card)

sists of the distribution of attendance cards at a certain period in the service. All sign these—both regular members and guests. They give the minister a record of the attendance of his own members and he is thus able to check the absentees.

The fact that all attendants sign the cards relieves the guests of any embarrassment of being publicly recognized as visitors. That seems to be a valuable feature of this plan. We are reproducing the card used by the Heights Christian Church, Shaker Heights, Ohio. We think so highly of this plan that *Church Management* has in the planning stage a form card which may be used by any church which may desire to institute the Ritual of Friendship.

It is well that the use of this ritual be as brief as possible, without appearing to be hurried. A very brief announcement is all that is necessary. If the cards have previously been placed in the pews the time consumed in passing them out is saved. The announcement, if one is made, should come just before the offering so that the cards may be placed on the plates.

3. *Guest Cards.**

A third method, perhaps the easiest to use and at the same time the least effective is the use of cards which guests may sign and hand to the usher or place on the collection plate. This plan can be made most effective if the ushers will have such cards available to be handed to strangers as they enter the church. A simple request such as:

USHER: We are glad to have you with us today and would like to know more about you. If you will fill in the card I am giving you, and then drop it on the collection plate we will appreciate it.

These cards, of course, go to the pastor who uses them judiciously. A good guest card is shown below.

4. *The Guest Book*

The guest book has a value about equal with the guest card. Its biggest asset is that it has the appearance of permanency. Guests feel a friendly gesture in inscribing their names in a book of this nature. As it is available to members of the congregation quite often one finds that some of the people from his old home church have been at the services. This is of value.

The ushers should direct guests to the book with the suggestion that they sign. Between Sundays it is, of course, used by the minister for his own information.

As we stated at the start of this

*Guest Card shown on this page is distributed by "Church Management."

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To Our Guests

We are glad that you visited us today. We hope that you are enjoying the hour of worship and will soon return.

If you will sign this card and give the information requested, it will help us to identify you. Then please place the signed card on the offering plate; hand it to an usher, or give it direct to the pastor. Thank you.



Not forsaking the assembling of ourselves together

NAME

ADDRESS

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Q: Is Spiritual Mobilization anti Federal Council of the Churches of Christ in America? A: No. Its Director is a Congregational representative in the Federal Council and deeply devoted to all inclusive church movements.

Q: Has the National Association of Manufacturers contributed to the organization? A: Never one cent. Nor has any other association or party.

Q: Where does your money come from? A: From pastors and men in all walks of life who believe Freedom is in peril here and with vigorous effort may be saved.

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Q: Do you plan to make any political use of lists you gather? A: Absolutely none. Our lists are destroyed when they have served their intended use. Our organization will terminate its existence as soon as our citizenry becomes more aware of Freedom's peril — and the clergy more aroused to its responsibility on Freedom's behalf.

Q: How many pastors participated in your Columbus Day preaching program? A: 25,066.

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Founder and Director.

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Friendliness

A Sermon for Children by J. J. Sessler*

A WOLF hunted by men and chased by dogs came at last to a small village. Seeing a cat, the wolf almost dead from running and fright, said, "O cat, tell me quickly who is the kindest man in the village, who will be willing to hide me from the men and dogs that are chasing me?" The cat said, "Stephen has a kind heart, ask him to hide you." "I cannot go to Stephen," replied the wolf, "Only last week I killed one of his sheep, and he will not help me." Then said the cat, "Go to Ivan, he is a kind man." But the wolf remembered that only a short time ago, he had eaten one of Ivan's goats and therefore could not go there. "Well," said the cat, "you might try Peter." But the wolf could not go there either because he had eaten one of Peter's lambs a month ago. Finally the cat said, "The only other man in the village to whom you might go is Klim. Perhaps he will hide you." "I would never go there," cried the wolf. "He has never forgiven me for carrying off one of his calves last spring. Think of someone else. Hurry! I see the dogs coming." Then the cat told the wolf that there were no friends of his in the village, and if the hunters got him, he had only himself to blame.

Why did the wolf have no friends? He had no friends because he did not make friends; he made only enemies. The Bible says, "A man that hath friends, must show himself friendly." A very wise man whose name was Emerson, said, "The way to have a friend is to be one." How could the wolf have friends when he was not a friend to others? To have friends a man must be a friend. If a man has many friends, it is because he has been a friend to many. If a person is without friends like the wolf, it is his own fault.

Jesus said, "I have called you friends." And what a friend he was to all who knew Him! He is still and always will be our greatest friend. In one of our hymns we sing, "What a friend we have in Jesus." If Jesus is the Great Friend of all, we should try

to imitate Him in this to see how many friends we can have. To get friends you do not need money, fine clothes, expensive homes and automobiles. You have everything that you need to make friends. All you have to do is to be a friend to others.

We can make people like us. There are salesmen who can make people buy what they have to sell. They are so good in their work that they can sell almost anything. But sometimes they cannot sell themselves, they cannot make people like them. They do not know how to be a friend. Therefore, they have few or no friends.

How can you be a friend? Be cheerful; do not be an old "crab." Jesus was happy. Try going to sleep at night with a smile, and then next morning you will wake up that way, and you will meet people that way. When you feel friendly in your heart, you will not have to force a grin, you will just naturally smile.

If you want to be a friend, do not boss everyone, and do not try to run everything. Do not make yourself important. Do well whatever you are asked to do. Even if you can do something better than the other person, do not be hasty in showing him how. Wait.

Do not gossip about others, Jesus never did. He defended those of whom people spoke evil. One day when the Pharisees brought to Jesus a sinner whom they wanted to kill with stones, Jesus said, "Let the man who is without sin, throw the first stone." After that, there was no stone throwing. Anyone can find fault, but it takes a real friend to find the good in others and then speak of it.

To have friends and be a friend, you must not do all the talking. Be a good listener while others talk. Encourage others to talk. And when you do speak, do not boast. That is one of the quickest ways of losing friends.

How can you be a friend and have friends? Do you like to see a bad temper in others? Indeed not. But remember, others do not like to see it in you. Do you like those who cheat in order to win the game? You do not? Then never be dishonest yourself. Do you like to be spoken to with sharp and stinging words that make you feel embarrassed? Of course not. Think twice before you speak sharp words to others. Do you like to be welcomed and be shown proper respect? You do? Then all you have

*Minister, Third Reformed Church, Holland, Michigan.

article, none of these techniques are sufficient in themselves. They do express friendliness. For most effective evangelization a thorough follow-up is necessary. We will discuss methods of such follow-up in a later issue.

to do is to show these courtesies to others. This is the way to be a friend and to have many friends.

You can go to school to learn many things, but no one can teach you how to be a friend. Friendliness is something of the heart. You must like people. If others feel that you like them, they will like you. Others soon know if what you say is flattery or sincerity. No wonder Jesus had so many friends. He loved all people. If you love people, you will be their friend, and they will be yours.

THE MOUNTAIN OF MISERY

Addison's essay about the mountain of misery gives a humorous setting to an important truth. Jupiter issued a proclamation that all people might bring their miseries to one place and put them in a common heap. All sorts of people brought all sorts of troubles. Some brought their diseases; others brought their poverty; one man brought his wife.

When the pile was complete, Jupiter made a second decree saying each person should now choose some affliction in place of the one he had brought. Each person reluctantly made his choice until all the troubles were distributed.

People then made a sorry sight, for they were unhappier than before. They filled the plain with their complaining until Jupiter took pity on them and allowed each one to take back his own rightful burden. At the same time he sent a goddess named Patience to teach people how to adjust their loads and carry them in the easiest manner. Soon they were returning home in happiness. From *Remember Now* by Walter D. Cavert; Abingdon-Cokesbury Press.

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This Minister Does Not Monopolize the Welcome

by Observer

Observer is a kindly, retired clergyman who visits many churches. In his itinerary he looks not alone for things which will bear criticism but the procedures which should provoke praise.

IN ONE of the larger denominations it is customary, at least in the North, for all new members to be publicly welcomed into the churches. This ceremony occurs at the Communion service next after their baptism or reception by letter from a sister church. It is a very brief and simple affair, merely a greeting to the new member by the minister, on behalf of the congregation, and a welcoming handshake. Commonly called "The Right Hand of Fellowship," it is done by the minister for the congregation, and even though sometimes a few of the members go forward at the close of the service to do a little private welcoming, the minister, generally speaking, has a monopoly of this welcoming business.

There is, however, at least one large church of this denomination where the minister's "welcoming monopoly" is effectively curtailed. At a recent service in this church, the Observer observed the welcome he gave to a new member. It was well done; the words spoken were fitly chosen, the tone was wholly sincere, and the manner properly intimate and fatherly, since the newcomer was a girl of high school age. But the handshake was not the end. As soon as that had been concluded, the minister turned to the congregation, with the new member still standing at the front, facing them, and asked,

"Now, would not the Church wish to voice its welcome?"

Then the congregation rose and in a unison which suggested a customary mode of procedure, joined in the following

COVENANT OF THE CHURCH

"We, the members of this church, renewing our Covenant with God and with each other,

do now welcome you into our fellowship, to share the joys and the trials, the responsibilities and the rewards, of Christian discipleship

We pledge to you our sympathetic help and our brotherly love.

to the end that we may all increase in the knowledge and the love of God, and grow toward the stature of the fullness

of Jesus Christ our Lord.

With you we dedicate our lives, and our Church,

to the work of the Kingdom of God."

There are only ninety-five words in that Covenant, and the whole matter of the standing and the unison repetition of them took less than three minutes of that Sunday morning's service. But for that high school girl, coming as they did on top of the minister's welcome, that three minutes was something long to be remembered. Indeed, she may quite possibly have taken home with her that morning a copy of the Church Bulletin for that day, which contained those words, to add it to the precious things in her "Memory Box" (or whatever it is that present-day high school girls call their intimate, personal collection of mementoes of happy occasions).

It is worth noting that this custom does not take away, nor even minimize, the minister's prerogative of the public welcoming of the new member. What it does do is to emphasize to the new member that it is a real fellowship into which he is entering. The minister is very frequently the mouthpiece of that fellowship, he rather has to be, but there is no call for him to act as though he were the only verbal expression of it. There is no place in this for any ministerial monopoly.

A careful reading of this Covenant of the Church (or Agreement between the church and the new member) will indicate that these words are the result of some very careful thinking, and that they contain some rather pointed reminders to the church members who repeat them.

For instance—"Renewing our Covenant with God and with each other": this denomination used to have quite generally, in long-ago days, Covenant Meetings on the Prayer Meeting night nearest the Communion Sunday each month. In those meetings every one present was expected to have some part, especially in the expression of a desire to "renew my Covenant with God and his people." So, even though this Covenant Meeting is a thing of the past, this publicly declared Coven-

ant of the Church preserves its spirit and almost its form.

Also—this Covenant tells the new members, and incidentally the older ones as well, that membership in the church includes responsibilities and trials, as well as joys and rewards. Not a half-bad idea that, to be reminded of at least once a month.

Again—the aim and purpose of church fellowship are condensed into this less-than-a-hundred-word Covenant—

"that we may all increase in the knowledge and the love of God and grow toward the stature of the fulness of Jesus Christ."

At the close of the unison reading, while the congregation was still standing, the minister called on one of the older men of the church (an officer for many years) to offer a brief prayer. The prayer was really brief, and pertinent, and in practical (not theological) language.

Altogether, this was an interesting and uplifting demonstration of congregational solidarity; of the provision of an opportunity of general participation in the service; and of a genuine willingness on the part of the minister to share what might have been thought his very special privilege.

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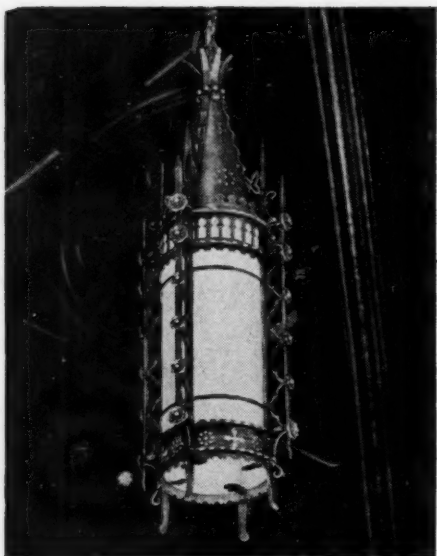
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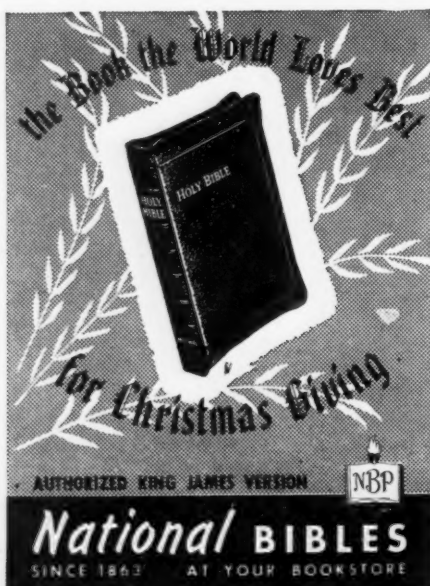


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The Woods of Pleasant Dreams

by *Ralph M. Harper*

WE found this interesting story on the front cover of *St. John's Life*, the publication of St. John's Episcopal Church, Winthrop, Massachusetts. Dr. Harper, rector of the church, is a master of the unique. We think that you will like this approach to the children at post-vacation season.

"Neither has anyone else, but I'll tell you the secret," Grandmother Wiffin replied. "As you look closely into the dark woods on your way home tonight, a twinkle of light from the stars will be seen playing on the white and gray birch trees; and if you listen and listen again, you may hear a voice saying, 'Welcome to the woods.'"



Boston Globe and Winthrop Art Center Studio

Last summer when on my vacation in New Hampshire I felt a bit creepy each night walking along a dark road, and I was concerned that I could not remember the name of Mrs. Wiffin where I got the cream. The smart grandmother sensed this and said, "The way to remember 'Wiffin' is to think of 'Woofus.'"

"What's a Woofus?" I asked. "I have never heard of him."

To welcome each boy and girl home from vacation, I bring you a birchwood Woofus that I have made. Keep it near the window on your bedroom table, and some dark night when the stars begin to twinkle, you, too, may see a light and hear a friendly voice saying,

"Welcome to the woods of pleasant dreams."

BIBLES DISTRIBUTED IN ARAB COUNTRIES

Beyrouth, Lebanon—Distribution of Bibles and New Testaments in Arabic-speaking countries is going on at the rate of 120,000 a year, after having been virtually suspended during the war, according to Siegfried Friedlieb, Beyrouth representative of the United Bible Society. He said Arabic translations have been sent from here to all points between Casablanca and Baghdad.—R. N. S.

Precious becomes every influence that will make man less selfish and more brotherly, less suspicious and more tol-

erant, less greedy and more honest, less timid and more courageous, less the victim of circumstances and more the responsible, valiant children of God.

* * *

Do you have a negative personality? A person with a negative personality is always ready to argue the other side of a question. He says, "Oh, I don't think so, listen," and then the battle is on.

* * *

Every worthwhile thing has its price tag; if you will pay the price you can have it. Thus, it is a matter of working for better things instead of wishing for them.

THE NEED OF LIGHT FROM ABOVE

There is one thing the Holy Spirit is to us. He brings light from above. David Hume, who was one of England's brilliant unbelievers, once wrote an essay on the sufficiency of the light of nature for man's needs. F. W. Robertson, the noted minister, wrote an essay to establish the opposite conclusion, that the light of nature was not sufficient and needed to be supplemented by the light of God. It is said that one night these two met to argue the matter in a company of mutual friends. When they had finished, Hume rose to depart. Robertson took a light to show him the way.

"Oh sir," said Hume to Robertson, bowing low, "I find the light of nature always sufficient, don't trouble yourself about me, sir."

But as the street door was opened, he stumbled over something in the entry and pitched down the step into the street. Robertson ran after him with his light and, holding it above the prostrate skeptic, whispered softly and wittingly to him as he raised him up, "You had better have a little light from above, friend Hume," and so bade him good night. From *The Whereabouts of God* by Peter H. Pleune; Abingdon-Cokesbury Press.

TODAY'S OPPORTUNITIES

Jesus saw worth in every person he met. He became concerned at once about a child, or a sinful woman, or a blind man. He never missed an opportunity to help. His interest in the welfare of every individual is one secret of his memorable ministry.

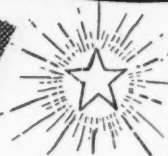
We have opportunities to serve every day. A missionary on furlough never boarded a train without praying "God, show me something to do for thee during this journey." She knows that this prayer has helped her to recognize opportunities for conversation and counsel that would have been overlooked if she had not consciously sought some special opening every day.

We have opportunities for learning every day. The casual chat, the pages read while we are waiting for some one, the address to which we listen—all of these may be opportunities. But we must make the effort necessary to recognize them.

God will show your opportunities to you. The psalmist points out a way for you to do your part: "I called upon the Lord . . . the Lord answered me, and set me in a large place." From *Follow Me*; Issue by Lucy M. Eldredge; The Westminster Press.

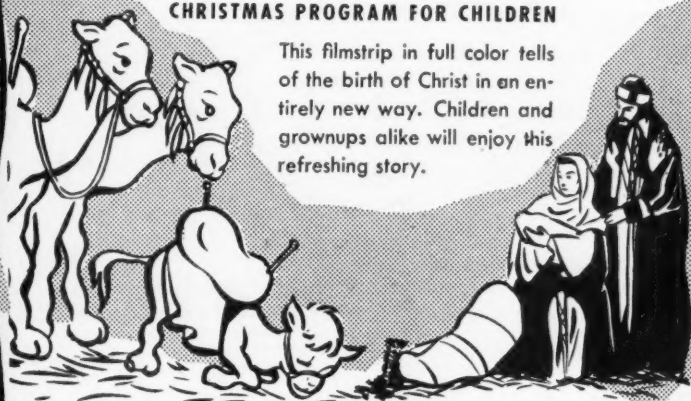
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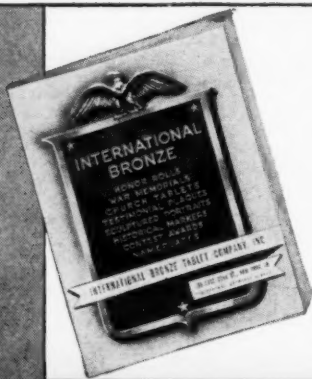


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Some Candlelighting Suggestions

SUBSCRIBERS will find in our November issue several complete Christmas candlelighting services. This information is provided to assist in the planning and execution of the programs. Some new subscribers may want these services. A few copies of the November issue are available. Reprints of one of the services, "The Feast of Lights," may be secured, without cost, by addressing Will & Baumer Candle Company, Syracuse 1, New York.

Time—Christmas Eve or the evening of the Sunday preceding Christmas or early Christmas morning. The vesper hour is always appropriate for a candlelighting service.

Length of Service—Some Churches prefer to conclude a regular service with the candlelighting service. When this is done the program must of necessity be brief, but used as a complete Service, many interesting features may be introduced which add to its effectiveness.

Object—The candlelighting service is one of deep religious feeling. There is something inspirational in the lighted candles and in the entire congregation unitedly taking part in the service. It is one of the most cherished memories of a Christmas season.

Some churches use the service as a memorial service for the members of the church who have "passed on" during the year and this serves to make it even more impressive.

Typical Candlelighting Service Program—Each worshipper is given a small candle and card as he enters the church. At the proper time the candles are to be fitted into the little cards to avoid candle dripping over clothing and woodwork. At the chancel there is a large lighted candle with six smaller on either side. The large candle is the Christ candle, next are the twelve apostles. The windows of the church are also lighted with large candles. If candlesticks are not available, the candles may be set in holes bored in wooden blocks.

Diocese of Sacramento whose vision it is to erect a Conference Building that will provide not only housing for guest organists but for young people's conferences, men's retreats and other groups. In a welcoming message by the earnest Bishop, the visitor may read: "Here amid the quiet of the forest and the steadfast strength of the everlasting hills, may you find the deep secret of God's Peace—enabling you to go back to the world and its duties stronger, simpler, sweeter."

Usually the service begins with Christmas carols followed by a prayer. A talk or sermon on the birth of Christ, or the story of Christmas from the earliest prophecies of the coming of Christ is next presented. At its conclusion the pastor lights a candle from the large one burning at the chancel. The ushers then light their candles from the pastor's lighted candle at the chancel. The electric lights are now extinguished in the church. These ushers then pass down the aisles with the lighted candles and at each pew the person in the end seat holds his unlighted candle to the usher's candle. Then in turn the person next to him lights from his neighbor's candle and so on until all the candles are lighted. This procedure eliminates danger in tilting the lighted candles. The congregation then rises and holds its burning candles shoulder high while the pastor either offers prayer or discourses on Christ as the Light of the World. An appropriate hymn is then sung while the congregation remains standing. At its conclusion the service is ended and the candles extinguished to be taken home to form a part of the celebration there.

PASTOR STARTS CHURCH MARKET

Newark, New Jersey—A. Boylan Fitz-Gerald, Jr., South Orange Methodist pastor, is not only talking about the skyrocketing cost of living, he is doing something to combat it—at least as far as his parishioners are concerned.

In his weekly bulletin distributed to parishioners of South Orange Methodist Church, located near the village center, Dr. Fitz-Gerald has announced the formation of a "Church Family Market."

Through this "market" the South Orange pastor is offering to provide his flock with fresh fruit and vegetable staples at wholesale prices. The pastor, himself, has volunteered to do the weekly shopping for the congregation at the wholesale markets here in Newark.

Church members are invited to place their orders with the church secretary during the week and then will be able to pick up the fresh produce early Friday in Dr. Fitz-Gerald's garage. He estimated the saving to range from 50 to several hundred per cent, depending upon the commodity.

—R. N. S.

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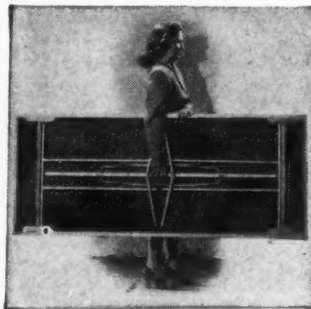
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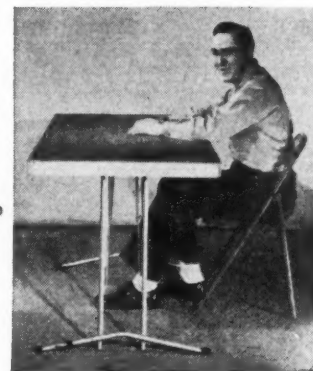
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The Gesture of Advancement

*A New Year Sermon by Finley Keech**

He made as though he would have gone farther—Luke 24:28.

He acted as though he were going on.—(Goodspeed)

PART of the genius of the Scriptures is the marvelous way in which an entire experience is written into a single phrase. Ofttimes that phrase is all but lost in the telling of a story, or at least in the traditional emphasis upon the experience. So it is with this phrase tucked away in the relating of the Emmaus incident. Almost casually it is mentioned, as though merely to explain how these people came to invite Jesus to remain with them. It does not seem important, just passing comment. "He made as though he would have gone farther." Three things stand in the phrase so stealthily secreted away in this beautiful story related by Luke.

Here is the characteristic gesture of Jesus, as Ralph W. Sockman reminds us in his *Recoveries in Religion*. "He made as though he would have gone farther." Was not this his attitude as he stood with learned men in the temple at Jerusalem when he was only twelve years old? Was it not somewhat the outlook during those so-called "quiet years" in the Nazareth carpenter shop? Or as he came down to the Jordan to hear John and be baptized of him? He was making "as though he would have gone farther." As he faced the temptation experiences in the wilderness, he made "as though he would have gone farther." As he met the religious leaders who would have squelched his message, as he related parable after parable, and sketched word pictures of the kingdom, he "acted as though he were going on." As he faced Calvary with its defeat and chagrin, his disgrace and death, he made "as though he would have gone farther." As he walked to Emmaus, and did the same thing, it was the characteristic gesture of one who had had the forward thrust in all he did and said.

Here is the characteristic gesture of every true leader, every achiever in the long development of mankind. It makes no difference to what age or what field of endeavor one has devoted himself, the spirit possessing the heart of the trail-blazer has always been that of Jesus as he walked to Emmaus. He made "as though he would have gone farther."

David Livingstone is remembered for his gigantic struggles in exploring Africa as missionary and geographer, as man of God and friend of the natives. But read the story again, and see how from river to river, from lake to lake, from village to village, from tribe to tribe "he made as though he would have gone farther." Even until that early morning of May 1, 1870, when the villagers at Chitambo found him in a kneeling position with his head in his hands as in the attitude of prayer—but his body stone cold. Still in death, "he made as though he would have gone farther." It is the gesture of advancement.

Or in an entirely different field is Edward Markham, the poet. One cannot read his poetry without catching it. His words and phrases have the forward thrust of the spirit making "as though he would have gone farther." *The Man With the Hoe, Outwitted* the most quoted quatrain in all history, as one person puts it, *How the Great Guest Came, Anchored to the Infinite*,—you can see it in all of these and dozens of others, right up until the last bits of verse that he wrote. For instance, here is *The Look Ahead*, written when he was eighty years old, and still rejoicing in what is to be:

I am done with the years; I am quits:
I am done with the dead and old.
They are mines worked out: I delved
in their pits;
I have saved their grain of gold.

Now I turn to the future for wine and bread;

I have bidden the past adieu.
I laugh and lift hands to the years ahead:

"Come on; I am ready for you!"

So it is with every growing soul, whether in a great place or small. It can happen in the household, as well as on the housetops. The look ahead is what counts—the vision, the foresight with which we think and act. It is the gesture of advancement.

But this other matter impresses me. Jesus may have "made as though he would have gone farther." But he did go in and tarry with them, sat down at the table and broke the bread. He had the true genius of leadership. He would not lose the contact he had with those whom he would lead. He kept his associations with them closely. There would be no gap between the leader and those whom he was leading. Jesus knew what so many modern leaders seem to forget. You must keep a close contact with those whom you

*Minister, First Baptist Church, Fall River, Massachusetts.

would lead, whether in the ministry or in the field of statesmanship or business. How many heartaches would be saved those in the ministry if they would but remember this simple truth, and keep their leadership within "hailing distance" of those they are leading. How much embarrassment President Roosevelt could have saved himself and the nation had he but remembered this bit of strategy when he thrust the matter of an enlarged Supreme Court before the nation! Jesus may have "made as though he would have gone farther," but he had the good sense to go in and keep his contact with those he would lead to higher planes of spiritual experience.

Then, this third matter. Even when he did go in and sup with them, Jesus did not forget his purpose and the direction in which he was going. For the moment they caught up with him, so to speak, he stepped out again "as though he would go farther." The record puts it this way: when "they knew him, he vanished out of their sight." He became the risen Lord, beckoning to new heights of eternal understanding and spiritual insight. He was no longer simply the guest at the table, breaking bread with them. He was "going on"—and they followed. For it was then they recognized how their "hearts burned within us" as they walked and talked with him by the way. 'Twas then they themselves made the gesture of advancement. 'Twas then they started back to Jerusalem to set in motion the great forward movement in history which has become the Christian Church of which you and I are a part. They, too, "made as though they would have gone farther"; and the radiant glory of that spirit has made the world glow for centuries. Until I hesitate to think what the world would be like now, had it not been for the impetus given by those souls who have embodied in their living the Master's Emmaus gesture.

In the light of this we should look around us in our world. Here are our young people, caught in the confusion of our post war world. Shall they take the confusion as a matter of course; shall they decide that we must go back to the tempo of the pre-war period? Or can they "make as though they would go farther?" Here are these middle-aged folk—the rough corners battered off. They still have fine ideals, good standards—but a wife or a husband or both have lost the spirit of advancement and they have let go the feeling "as though they would go farther." They have settled into a rut, and rest back upon what they have thus far achieved to let the world take

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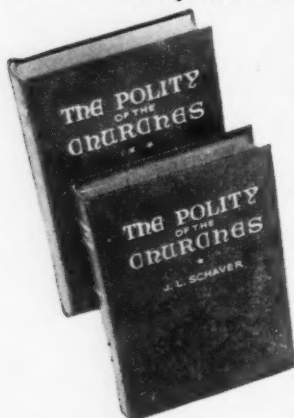
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- THE CHURCH LAWYER -**A Taxgatherer Loseth**

by Arthur L. H. Street

DID A rectory lose its character as tax-exempt property, because the unmarried rector rented three rooms to members of the church; the revenue being used to reduce the cost of maintaining the rectory? No, answered the United States Court of Appeals for the District of Columbia, in the recent case of District of Columbia v. Vestry of St. James Parish, 153 Fed. 2d 621.

The decision was influenced by the fact that the renting of the vacant rooms by the rector and furnishing meals to one of the tenants was not designed as a revenue measure, but as a means of sharing the expense of maintaining the rectory.

Governing statutes exempted from taxation one pastoral residence for each church if actually occupied as such by the pastor, rector, minister or rabbi, but provided that no property should be exempt if "used to secure rent or income for any activity other than that for which exemption is granted." The Court of Appeals said:

"Here the Church provided a rectory primarily for the use of its rector. That he in turn used a small portion of it to house three members of the Church's guilds, and incidentally to produce in part the needed wherewithal to maintain the rectory for his use and the use of the Church certainly does not bring it within the statutory interdiction. . . . How can it be properly claimed that the small sums involved in this case were not used in aid of the Church's activities when, obviously without them it would likely have been denied the use of the rectory which, not only by the terms of the statute, but alike by common consent, is an adjunct necessary to the fulfillment of the objective of the Church."

But the court's opinion makes it clear that nothing said is to be construed as suggesting immunity from taxation of real property held or used for gain or profit, in whole or in part, by churches and other organizations included in the local statutory exemptions."

its course. This is the snag upon which so many homes become ensnared. Smug satisfaction becomes the watchword. Desire for larger affection, larger horizons in life, larger interests are lost. Larger thinking is negated. They act as though they have gone as far as they are going, and it is a tragic day in any home when that happens! Here are these aged people, whom we love because they have never lost the forward look in their living. How we love to be with them. Wrinkled, gray, weakened in body, mellow, experienced—but we love to be with them, for they make "as though they would have gone farther." They "act as though they were going on"—and they are!

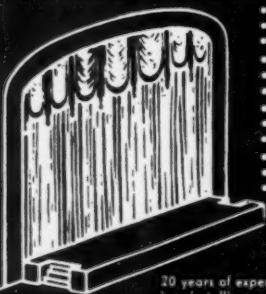
In the light of this, search your own heart. What is your outlook upon the world? How do you think? What is your hope? With what vision do you see the tomorrow? How much do you really trust God for it? Looking backward, we can get our eyes twisted into the wrong part of our heads. Do you think of what has been, or what is to

be? Do you study your Bible "as though you would go farther?" In your praying do you "act as though you were going on?"

In the light of this look at the church. Of all institutions the church surely has done its share of looking backward, with here and there an admixture of this gesture of advancement. The church may coast along on its reputation for a time, but no future is ever built on that basis. The future is built on a membership making "as though they would go farther." Respect for the past is healthy when we do not lean upon it for a crutch, but rather use it as the basis for building the future.

Will you hear the conclusion of the matter? We have a leader who is always making "as though he would go farther." So many are content to stand still. He still keeps a contact with his people, to every one who will open mind and heart to him, He will break the bread and sup with all such. To them he becomes known, and they follow as he advanced, exclaiming with

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those at Emmaus, "Do not our hearts glow within us when we walk with him by the way?" He still leads all such to new riches of grace and truth, new radiance of heart and soul. Of all the folks in the world, the Christian should have the forward look, until we have the vision of Livingstone as he talked with the native African chief at Victoria Falls. Arthur Vine Hall puts it into verse, as he writes:

"Where goes the river?" Livingstone enquired.

Then did a dusky Solomon declare
With marked dignity and learned air:

"White chief, the knowledge many have desired

We give to you. It is a lion tired

By a great leap, who seeks afar his lair,

Sleeps, and by sand is covered; none knows where."

Thus the witch doctor, confident, inspired.

Th' intrepid traveller thought otherwise.

Ever he journeyed on undauntedly.
Not years of loneliness; nor nightly cries —

Perils of man and beast; not agony
Of burning days of fever and of flies
Deterring; till at last—"the sea,
the sea!"

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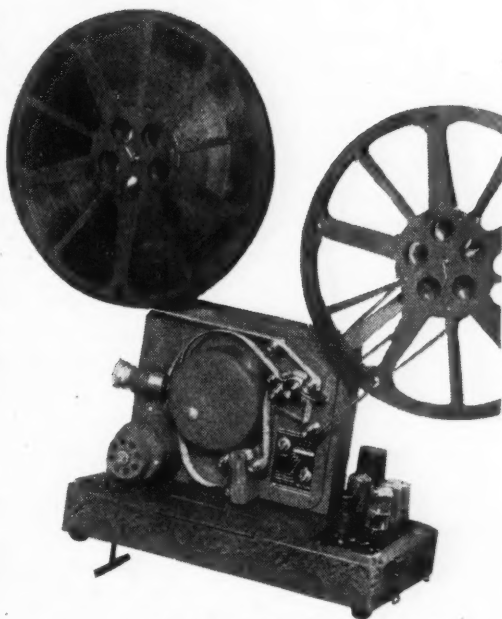
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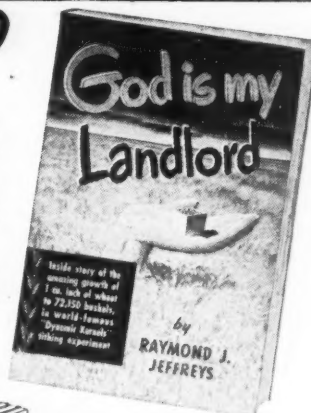
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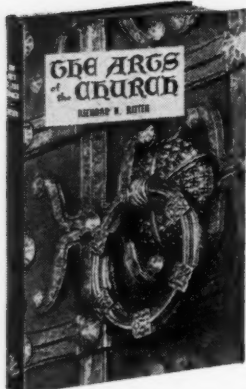
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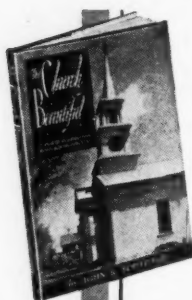


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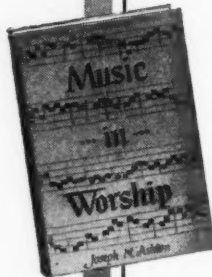
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SERMON STARTER:

Live Like Lilies

Consider the lilies of the field, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.—St. Luke 12:27.

HERE is a clue to the secret of the mind of the Master. These words offer us an insight into the serenity of the most beautiful of all characters and the most radiant of all lives. What, we ask, is the secret of victorious living? And Jesus answers us saying, Live like the lilies.

It must be remembered that the lilies of which our Lord was thinking were not the costly plants, frail as they are fair, which grow in our green-houses. Palestinian lilies grew out of doors. They grew profusely and, in color, they varied from snow white to pink and purple and blue. Seen from the distance or some hill top, they pre-

sented a riot of color like the sheen of some road in fairyland. It is quite likely that from such a vantage point, as he sat or stood with his friends, Jesus stretched forth his hand and, pointing, said: "Consider the lilies. Solomon with all his wealth and power and wisdom was not arrayed like one of these."

Solomon was a man of power—he ruled a mighty nation. He was a man of wisdom—the wisest man of his age—and men and women came from afar that they might stand in the light of his wisdom. And he was arrayed as a king—with vestments of fine silk and adornments of rich, rare jewels. "But," said the Master, "in true beauty and grandeur the great king did not compare with one of these lilies." So, in relation to this greatest of secrets—the secret of a beautiful life—what do these strangely fascinating words suggest?

For one thing they suggest that all

great living is essentially natural. Jesus is all the while calling men and women from the artificial to the real: from artifice to nature. The Gospel of the Galilean will always meet the test that Walt Whitman proposes in his *Song of the Open Road*: "Now I re-examine philosophies and religions. They may prove well in lecture-rooms, yet not prove at all under the spacious clouds and along the landscape and flowing currents." We are, indeed, artificial creatures: chained to desks, store counters, assembly lines and a thousand colorless conventions. Living such unnatural lives as we do, is it any wonder that we lose the poetry of life, or even the sense of the presence of God? In an age far less mechanical and artificial than our own a wise singer said:

One impulse from the vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

This does not mean that nature without man is complete; or that the man or woman who has not first found God at the altar of the Church will ever really find him in the fields or woods. But it does mean that nature is ever ready to correct our mistakes, recall us from what is artificial to what is real, and lift us above the prison-walls which we have built about our minds and hearts and out into that freedom in which stars shine, flowers grow, love abounds and the soul is caressed by the white winds of wonder.

For another thing to live like the lilies is to live without feverish fears and corroding cares. "They toil not, neither do they spin." To live like the lilies is to live without fuss or fret or feverish anxiety. It is to live by faith through love. It is to live with peace of mind and the soul in tune with the infinite. And how desperately we need such wise counsel today!

For still another thing to live like the lilies is to live beautifully. It is to think beautiful thoughts. It is to dream beautiful dreams. It is to fellowship with beautiful souls—souls on earth and souls in Paradise. And it is to create beautiful things: art and music, eloquence, poetry and prayer. "Beauty is truth, truth beauty—that is all ye know on earth, and all ye need to know." And what is the most beautiful thing on earth? Not a cloudless dawn or a golden sunset; not a snow-capped mountain or a silver sea; not an old world city or a new world symphony: the most beautiful thing on earth is a beautiful human life. It is a life real and radiant with light and love and prayer.

And, finally, to live like the lilies is to live in such a manner that our influence is like a flower's fragrance. It is to permeate all the atmosphere of life with the perfume of Christ. It is to haunt the earth with the fragrance of heaven. For, more important than anything he says or does; more important than his apparent virtues or vices is just this: the atmosphere a man carries.

This, indeed, is the wisdom of the Master. This is the secret of the saints. It is to draw sustenance from the dark earth in which our lives are rooted. It is to live naturally and not artificially. It is to lift our faces toward the sun. It is to think and live beautifully. It is to walk and talk and love like a fragrance. "Consider the lilies."

POETIC WINDOWS

Our Lady

No hair of flowing gold, nor eyes alight,
No queenly courtesy nor loveliness,
No singing throat nor girlhood tenderness,
Nor countenance angelically bright,



"The voice is Jacob's voice, but the hands are the hands of Esau." . . . If Isaac could mistake his own son, how easy it is to mischoose teaching materials for the church school. Here, for example, are commercially produced lesson helps, seemingly adequate, attractively presented, "reasonably" priced. And here are materials prepared by your own denominational publishing house. Which shall it be?

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Could enchant down from His sovereign height
The King of Heaven through this world's wickedness,
To be named in you: Mary all Matchless,
Mother of Mercy, Mirror of Delight;
But your humility could so prevail
To shatter utterly the old disdain
Between God and us; and Heaven's door unbar.
Then, Mary Mother, let it now avail
That we may ascend where blessed you reign,
Following you, to where the faithful are.
—From *Boccaccio* by Francis MacManus; Translation of the sonnet
—*Non treccia d'oro*; Sheed and Ward.

A Tree Grows Tall

A tree grows tall with pruning
Its boughs gain strength with shears;
Life reaches out by dreaming,
The heart grows calm with tears.

Roots thrust and sever granite,
And saplings bravely shove;
Trees rise to summer's bearing;
A heart grows high with love.

—Laura LeGear



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Christmas prayer

We thank thee for this bright New Year,
And for the blessed peace,
For all the happiness and cheer
Now that the wars will cease.

We thank Thee for the holy light
That we may know the way,
That we may keep forever bright,
The love of Christmas Day.

—Mildred Kuebler

Nativity Song

The beautiful mother is bending
Low where her baby lies
Helpless and frail for her tending
But she knows the glorious eyes.
The mother smiles and rejoices,
While the baby laughs in the hay;
She listens to heavenly voices
"The child shall be King one day."
O dear little Christ in the manger,
Let me make merry with Thee,
O king, in my hour of danger,
Wilt Thou be strong for me?

—Jacopone da Todi in *God's Troubadour*;
Thomas Y. Crowell Co.

Constancy

Were I as base as is the lowly plain,
And you, my Love, as high as heaven
above,
Yet should the thoughts of me your
humble swain
Ascend to heaven, in honor of my Love.

Were I as high as heaven above the
plain,
And you, my Love, as humble and as
low
As are the deepest bottoms of the main,
Wheresoe'er you were, with you my
love should go.

Were you the earth, dear Love, and I
the skies,
My love should shine on you like to
the sun,
And look upon you with ten thousand
eyes
Till heaven waxed blind, and till the
world were done.

Wheresoe'er I am, below, or else above
you,
Wheresoe'er you are, my heart shall
truly love you.
—Joshua Sylvester (1563-1618)

Triumphant

Laughter came one day in springtime—
Alas! had I but known
Her beauty would enthrall, then leave
Bleak tears where she had flown.

I bowed my head as grief crept in—
Unwelcome guest of woe,
But ere her somber form stole forth,
My heart felt Faith's warm glow.

Hope entered soon; her gentle mien
Brought sweet serenity,
And then I learned that Joy nor Pain
Can stay Love's victory.

—Mary Dalrymple

Christ Child

Warm as a little mouse he lay.
Hay kept him warm from Winter's
harm;
Bleating of puzzled lamb he heard.
And voices from the near-by farm.

His mother's eyes were bent on him
As to her frozen breast he clung;

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His father stopped the draughty cracks
And sang a merry herding song.

Who would have thought upon that
hour
Those little hands might stay a plague,
Those eyes would quell a multitude,
That voice would still a rising wave?

Only the omens of night,
The lowing ox, the moaning tree,
Hinted the cruelty to come:
A raven croaked, 'Gethsemane!'
—Henry Treece in *Collected Poems*;
Alfred A. Knopf.

SELECTED PROSE

Revelation

There are hours in which the soul is lighted and lifted. There are luminous hours when the blank walls of unrevealing darkness become the shining windows of spiritual vision. There are hours of revealing silence in which no voice is heard except "a voice that is heard only inside the heart, telling the wordless secrets of ultimate joy." There are hours of love's enchantment and spiritual ecstasy. Among the French the word for happiness is *bonheur*, meaning "good hour," and if we are fully aware of such hours when they are upon us; if we learn to attune ourselves to their music and acquaint ourselves with their miracle, and then carry with us, like a fresh and fragrant flower, all that they have meant

to us and should mean to us always, then life will be made and kept beautiful forever.—H.D.M. in *Life's Golden Hours*; Fleming H. Revell Co.

The Church's Duty

There is something revolting and hideous in millions of men learning to hate and kill millions of other men they have never seen. For men are much of a mediocrity, my Lord, be they British, German, Russian, French or Spanish: vaunters about what they can't do, humble about what they can; liars in safety, truthful in danger; cowardly in smoke rooms and grave in shell holes; lewd with strange women and tender with their wives, hating the misery they can't see and succoring that which they can; stupid with books and clever with spanners; all with bellies and all alone with the stars and the sky not caring; all so very pitiful when you see them asleep, and all stamped in God's image, all fearfully and wonderfully made, all with eyelashes and fingernails and ears. Surely it is the church's duty to make them love one another.—Bruce Marshall in *The Questing Spirit*, Luccock and Brentano; Coward McCann.

Laughter

Laughter is like warm sunlight flooding the sky and stretching its fingers

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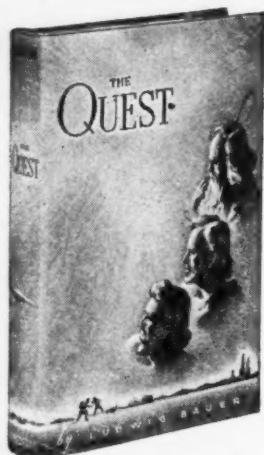
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into a life, bringing beauty and courage. The trilling laughter of a child, the jolly laughter of a young person, the brave laughter of a man who has a strong heart in the face of obstacles brighten the lives of those who listen and those who participate. * * * Laughter is precious. Some people think it must be hoarded for rare occasions. Some refuse to use it for fear there will not be enough. Remember this: There will be plenty tomorrow; as much as your heart can hold. It is yours to use and to give away abundantly as you wish.—Joseph F. Uleau.

Divine Wisdom

The knowledge of God, the wisdom of God, applied in the daily experience of individuals, becomes strength, power, beauty, love, harmony, grace, patience, and those things that, in the lives of those who are applying them, make for a life experience that is worth while. Thus the value of Truth may become known and read and seen and understood by others who would take counsel from daily activity in the earth.—Edgar Cayce.

My Prayer

In one salutation to thee, my God, let all my senses spread out and touch this world at thy feet.

Like a rain-cloud in July hung low with its burden of unshed showers let all my mind bend down at thy door in one salutation to thee.

Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to thee.

Like a flock of homesick cranes flying night and day back to their mountain nests let all my life take its voyage to its eternal home in one salutation to thee—R. Tagore in *Gitanjali*; Macmillan Company.

BOOKISH BREVITIES

One of the most interesting movements of recent years has been the Irish literary renaissance — the attempt, through appreciation and translation to recover the literary treasures of early Irish poetry and prose. In this connection one always thinks of personalities such as Lady Gregory and Douglas Hyde, to name no others, and he is grateful for the work of the Gaelic League. But what about the poetry written in the English language by Irishmen? What about the Irish contribution to poetic literature and, more specifically, to secular and religious poetry? It is this story that is told with revealing learning and art in *The Course of Irish Verse*, by Robert Farren. Farren, himself an outstanding Irish poet of our day, has written a book of genuine merit, beauty and appreciation and American lovers of letters will treasure it (Sheed and

ward. \$2.50) * * * From Sheed and Ward also come two delightful children's books. The first is *Gospel Rhymes*, written by an array of distinguished authors and illustrated by Jeanyee Wong. Based upon scenes and incidents in the New Testament—more than thirty of them—this is a child's commentary in verse. Children will both understand and like this book (\$1.50) * * * and the second is *Cat Royal*, by Charles Brady: the story "the Master Cat Hinse told Walter Scott's little one on Christmas Eve," and recalling the experiences of the three cat kings who came to Bethlehem to do homage to the Christ child. It is a grand Christmas story, reverent as well as beautiful, and I suspect that grown ups will relish it quite as much as the youngsters (\$2.00) * * * The appearance of another volume of *Best Sermons* (1947-48) as edited by the versatile G. Paul Butler is a publication event of much importance. It is important from the standpoint of religious literature. It is important in the sense that it affords a free pulpit to outstanding preachers of Judaism and Christianity, Roman Catholicism and Evangelical Protestantism. And it is important as a basis for analytical and comparative study of modern sermonic art. As an editor Dr. Butler is eminently qualified. He has traveled far, interviewed innumerable religious leaders of all communions, read and studied thousands of manuscripts, and brought to his task the triple virtues of sound scholarship, literary discernment and a sense of what is vital in theistic faith. My one criticism of the book is that the distinguished editor seeks to cover too much territory. It is, of course, quite interesting to see what and how Karl Barth and Emil Brunner are preaching in Switzerland, Dean Matthews in London, James A. Stewart in Scotland and Harris E. Kirk in Baltimore—it is very interesting, indeed—but I feel that something better might be achieved if the contributions were limited to North America, leaving continental Europe and the British Isles free to produce their own "Best Sermons." Nevertheless no minister can afford not to study Dr. Butler's magnificent anthology (Harper and Brothers. \$2.75) * * * And now a few words about a book of which it is difficult to write dispassionately. It is *The Comforting of Christ* by Caryll Houselander. This is a book, at once deeply devotional and truly prophetic, in which one of the most spiritually gifted authors of our day, opens her rich treasures of faith and fragrance. To read this book is to walk sensitively and knowingly through London's teeming streets and among the mysteries of man's unaging

heart. And it is to complete that walk in a garden—a garden that is at once the site of a bitter cross and of a radiant open tomb. I cannot anticipate a finer devotional book from any source for the next Lenten period. Perhaps the best I can do is to quote from a representative passage. The author is speaking about the crucifixion and the descent from the cross: "It is consummated, completed. He is laid in Mary's arms. He is at peace now! The capacity for pain that she gave him in Bethlehem is at last used up. Now she holds him in her arms, in peace. Only heaven waits for him now. We must each give birth to Christ in our life, from the hour when he is born in us we must let him go through his passion in us; but when it is consummated, when we have given all we have, soul and body to him, we shall know what it is to receive him into our hearts at peace, to hold him in silence and stillness, waiting only for Heaven. . . . He is laid in the tomb, and the tomb is not only in the rock, it is every city in the world, every town and village and home, it is every human heart. Christ lies in the tomb now, a few like the ardent boy John and the passionate lover Magdalene seek him in the cities, in the hearts of men. The crowds still pass by. Christ is in the tomb awaiting the Easter of the world, his resurrection in us.

Christ,
nailed to the Cross,
nailed there by our own will,
for us and with us,
nail us to the Cross,
for you and with you.
Make the ardour and ardent promises
of our youth
be sincere,
sincere enough to nail and hold us
and keep us faithful
to you.
When our youth passes and with it
our dreams and the ardour of youth
let us remember our promises
and renew them with the will and the
real love
that nailed you to the Cross.
When we die
let these nails be in our hands and
our feet.
When we rise again,
let us rise again with the burning stars
of your wounds
shining upon us forever.
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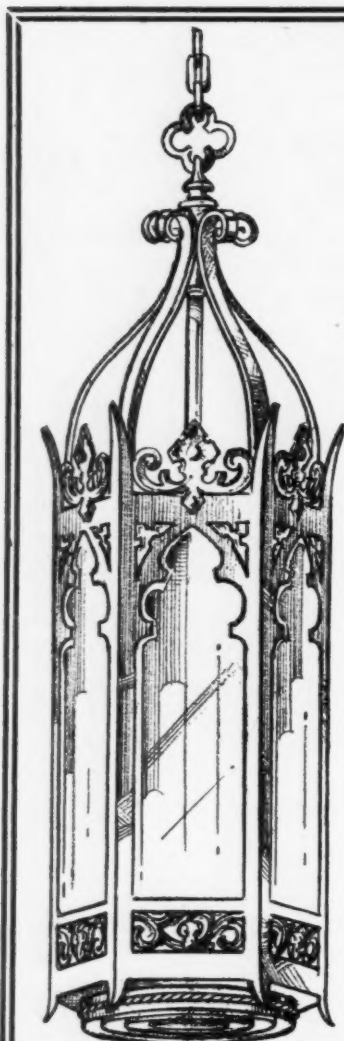
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Here is a beautiful recording of the birth of the Christ. The narration is by the distinguished actor, Walter Hampton. He is assisted by nine well known radio artists. The production was directed by Earle McGill, formerly with the Columbia Broadcasting system.

The album contains three double-faced ten-inch records made of unbreakable vinylite. The use of these records in your Sunday school will make an unforgettable impression. The beautifully printed covers of the album make it an ideal Christmas gift. The price of the album, complete with three records is \$3.89. It is distributed by Thomas J. Valentino, Inc., 1600 Broadway, Dept. N-1, New York 19, N. Y. **Bibletone Records**

Bibletone Records, Inc., may be our largest producers of religious records. At least their titles run into many dozens. Two albums recently received in our office are *The Messiah* and *Cathedral Chimes of Gospel Hymns*.

The Messiah selections are on four double-faced records. The soloists are Lauro Stover, soprano; Lydia Summers, contralto; Harold Haugh, tenor, and J. Alden Edkins, bass-baritone. These artists are supported by the Handel Oratorio Society of Augustana College. The soloists are accompanied by Clarence Snyder, organist and choirmaster of the First Congregational Church of Montclair, New Jersey. Mr. Byrnolf Lundholm accompanied the chorus. The purchaser of these records is assured of twenty-four minutes of the best loved parts of Hasdel's great production.

The second album contains four ten-inch, double-faced records of cathedral chime recordings of gospel hymns. The hymns are *Softly and Tenderly Jesus Is Calling*, *Wonderful Words of Life*, *Sweet Hour of Prayer*, *Take My Life and Let it Be*, *Pass Me Not O Gentle Saviour*, *I'm Praying for You*, *God Be With You 'til We Meet Again*, *I Love to Tell the Story*, *Bringing in the Sheaves*, *Blessed Assurance* and *Let the Lower Lights Be Burning*.

The chimes are most effective in worship and devotional services and are, also, appropriate for broadcasting from the church tower. Each album of four records sells for \$4.50. The distributor is Bibletone Records, Inc., 354 Fourth Avenue, New York 10, N. Y. **Christmas Chimes**

Thomas J. Valentino, at the address given above, also has for distribution Christmas Carillon Chime records. The

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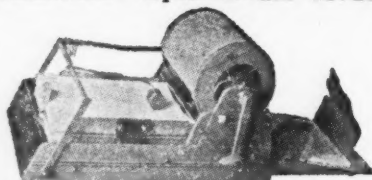
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album contains three ten-inch records which offer thirteen sacred melodies including "Adeste Fidelis," "Silent Night," "O Little Town of Bethlehem," and "Joy to the World." The chimes are those of Marble Collegiate Church in New York City. The carillonneur is Charles Cronham.

The Greatest Story Ever Told

Recordings of the radio program, "The Greatest Story Ever Told," are now available for churches. The recording of thirty-six programs has been completed. They have been assembled into albums. Each album contains six twelve-inch double-faced records. The six records carry two complete programs. The albums are released on lease basis. The fee is \$3.75 for each album plus express charges. Further details may be secured from "The Greatest Story Ever Told," Care American Broadcasting Company, 30 Rockefeller Plaza, New York 20, New York. The lease restricts the use of the recording to assembled groups. They must not be re-broadcast over the air.

Years Bring Honor

By Kenneth G. Rogers

In China birthdays are of far more significance than in America. This is particularly true when one reaches what are known as the "big birthdays" which begin at forty and are celebrated each decade. At forty one begins to be old; and in China old age is honored.

Bishop John Gowdy who, with his wife, served the Methodist Church in China for thirty-nine years relates that on his thirty-sixth birthday while serving as President of the Anglo-Chinese College, he was presented with a beautiful scroll, elaborately inscribed in Chinese. It was a gift from a grateful student who wished to do him honor. The Bishop, noticing that the scroll recorded his age as forty, remarked, "I appreciate the gift very much but you must know that I am not forty, I am only thirty-six."

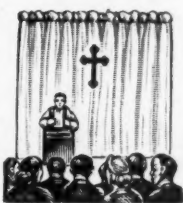
"Ah, yes, I know," replied the donor graciously, "but it is much more honorable to be forty."

MEMORIAL TO HYMN WRITER UNVEILED

London—A memorial tablet to Henry Francis Lyte, author of the hymn, "Abide with Me," was unveiled in the Poets' Corner of Westminster Abbey by Major J. M. Maxwell Lyte, oldest male member of the family.

Following a sermon by Canon Smyth, another of Lyte's hymns, "Praise, My Soul, the King of Heaven," was sung.

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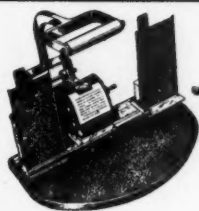
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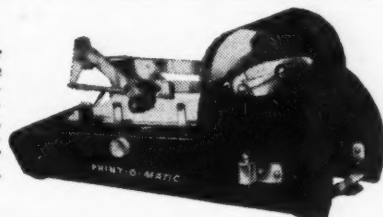
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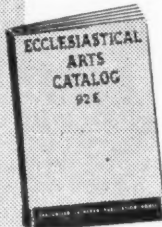
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C

Visual Education Makes Rapid Strides

Lots of Interesting Material Available

THIS year now passing has been one of much religious activity. We doubt, however, if any other subject has made as rapid strides during the year as has visual education. Every reader of *Church Management*, through the reading of the articles and advertisements in this journal is familiar with offerings in the field. There have been technical developments in projectors, production of still slides and motion pictures, and above all a development of techniques which have placed projected visual aid high in the curriculum of education in the modern church.

The announcement of a new book, *Projected Visual Aids in the Church* by William S. Hockman,* is one of the evidences of this. The book, from the first pages which deal with general principles to the last which provide samples of complete programs is an authority on the subject. Readers of

*The Pilgrim Press, 1946. \$3.75.

this magazine will recall the reading course which was published on this subject in our July, 1945 issue. That was prepared by Mr. Hockman. So we claim some credit for having started him on his writing projects in this field. An experienced teacher, having the interest of Christianity at heart, and possessing information on all phases of this work, has authored a book which gives a splendid basis for the study of this subject in your church.

The 16mm film is the accepted size for church work. The 16mm projector is not simply a cut-down 35mm machine. The size has presented its particular problems and the industry has met these by huge investments in engineering research. You can now buy a 16mm motion picture projector with assurance that you have an instrument commensurate in efficiency with a theatrical machine.

Among recent tendencies is the reduction of weight. For instance, the



J. Arthur Rank, famed British Sunday school teacher and film producer, with Mrs. Rank. He is using a Bell & Howell 16mm Auto Load Camera.

new RCA "400" projector weighs but thirty-nine pounds. The new Victor "Lite-Weight" weighs but thirty-three pounds. Of course this is not the only improvement. Sound track recording which was a difficult problem in 16mm has been perfected. Some projectors such as the "Premier 20" offered by The Ampro Corporation and Filmo Sound, made by Bell & Howell, can be used with either silent or sound films.

The Movie-Mite made by Movie-Corporation has always specialized in a light projector. In one case there is an entire outfit including a table screen. Improvements have not been limited to the motion picture projectors. Still pictures have entered a new era of usefulness with improved projectors. The American Optical Company has announced a new Spencer colorslide projector. It is spiral focusing with an automatic slide centerer which will accommodate either metal or cardboard frames. The Society for Visual Education offers a Tri-Purpose Model projector who will show 2"x2" slide and both single and double-frame film strips. The Ampro Corporation has one which will projector both the 2"x2" slides and 35mm film strips. The Charles Beseler Corporation distributes an effective opaque projector which will use copy as large as a magazine page. This company has recently announced the Vu-Graph in which the projector picture appears over the speaker's head. He has the subject before him and can stand at the speaking desk and point out details, with a pencil, which will appear in the enlarged projection.

Film Material Available

The development of 16mm film material has naturally followed the 35mm.

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MY SON

by Armand L. Currie

My Son is Joseph's story and takes us to scenes prior to and concerned with Jesus' birth and the years of His boyhood.

THE MAN WHO OWNED THE STABLE

by Armand L. Currie

The man whose stable was the infant Jesus' birthplace tells his story of the first Christmas.

WILD WINGS

by J. J. Murray

\$2.50

The book is profusely illustrated with photographs from the National Audubon Society files and has a beautiful color plate jacket from the same source. The chapters are short, informal chats about birds, made even more delightful because the author is relating his own experiences and observations of bird life and customs.

BREAK UP THE NIGHT!

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The virile preaching of a minister of God in today's world, as he seeks to help every individual find his way to God's intended purposes for his life. This is pointed, helpful thinking through of one's attitudes and conduct before God in a world of many conflicts and unchristian practices. The reader emerges refreshed, strengthened, and encouraged to make new efforts to realize in himself the person God meant him to be.

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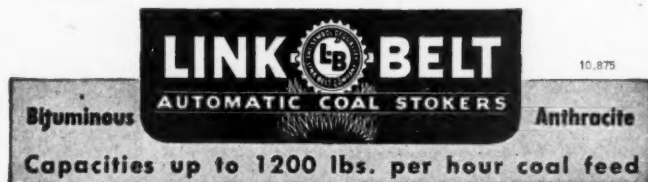
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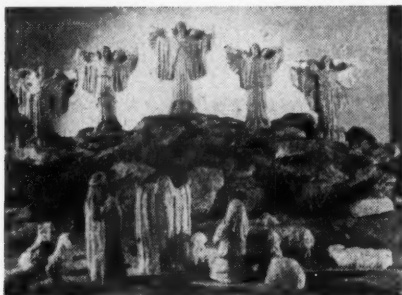


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Scene from "When the Littlest Camel Knelt."
(Cathedral Pictures)



Scene from "Christmas in Bethlehem."
(Churchcraft Pictures)

This writer was among those who introduced pictures in the church when education pictures appeared on the old 35mm safety film. From that time there has been a steady progress in making 16mm subjects suitable for churches. We can safely say that there is plenty of material at the present time.

Bell & Howell Company have for years specialized in 16mm projectors and established perhaps the largest library in this country of educational and religious films. We understand that the film part of the business has been taken over by United World Films. This new distributor has es-

tablished a film finding service. Inquirers will be assisted in finding films desired even though they are distributed by other houses. United World Films has some special Christmas reels which may interest you. These include a reel of Christmas carols, sung by a good choir with the words superimposed on the screen, a picturization of "Silent Night, Holy Night" and "The Night Before Christmas," in which the famous poems appear in a splendidly produced home movie.

Cathedral Films is a Hollywood Company which was established to produce religious films. It has some outstanding productions. It is now, also

An Unorthodox Portrait of Paul

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By Hugh J. Schonfield

This life of Paul differs from any previous biography of the great apostle to the Gentiles. The author's exceptional knowledge of the period and of contemporary Jewish thought has enabled him to bring out aspects of his subject, which are entirely novel and at times startling.

The background is skillfully portrayed but only to throw the central figure into higher relief. Paul's strange personality, his genius, and the tragedy as well as the glory of his life receive emphasis and illumination. Mr. Schonfield has initiated entirely fresh researches and he has translated from the Greek the salient passages from Paul's writings.

The author's Jewish upbringing helps him to understand many things about Paul that Gentiles miss. At the same time he has an appreciation of Paul that is rare among Jews. The result is a fascinating biography, scholarly and readable. \$2.50

"Following Mr. Schonfield or differing from him, we feel that he is everywhere novel and suggestive, and it is necessary for all who aim at understanding the New Testament to read his book, which is indeed a noble work, worthy even of its lofty theme."

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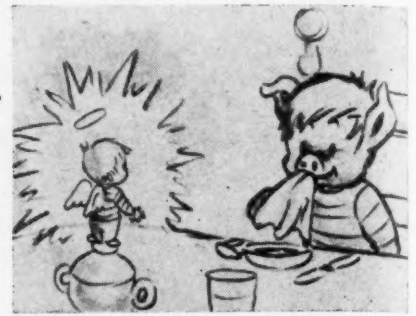
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Scene from "Our American Heritage."
(Reader's Digest)



Scene from "Johnny Learns His Manners."
(Pictorial Films)

making film strips.

The Ideal Pictures Company, with offices in many cities, offers films from all sources. Its catalogs are most comprehensive.

The March of Time Series is now available for churches and schools.

Pictorial Films, Inc., has announced that forty full length Hollywood productions will be released to the 16mm field in 1947-48. Some of these will be in full color. They will include dramatic productions and musicals, some of which are suitable for the juvenile field.

The Protestant Film Association has produced its film. It is called *Beyond Our Own*. It has a strong evangelistic appeal. It may be secured from most distributors of religious films.

Post Pictures Corp. and Institutional Cinema both offer splendid lists for churches and educational institutions. The Post Pictures distribute many hymnologies.

The Lutheran Laymen's League has gone into the business of producing 16mm sound film and has some splendid subjects to show. Ask for the one on Christmas Youth.

The best catalog in the field is *The Master Guide to Religious Films* published by Selected Films. It brings together under one cover practically all of the motion picture 16mm films together with film strips and transcriptions. You can buy one for \$2.50. It is well worth it.

Film Strips

Film strips and slides are taking on a new importance in religious education. Perhaps the reason is that the cost of equipment is less expensive and the production of material is simpler. But to this may be added the effectiveness of teaching through the teacher's voice. The new releases by the Society for Visual Education are almost too numerous to mention. But here are some which churches will find much worth while. The marvelous color series which have appeared in *Coronet* have been placed in color film strip. They include the Christmas Carol

which is a wonderful attraction for Christmas. The Ten Commandments, and several educational and travel films. Seven film strips have been made to illustrate the new volume by Cynthia Pearl Maus entitled *The World's Great Madonnas*. Used either in conjunction with the book, or by themselves these are splendid religious subjects. Many of the historical, travel and educational subjects by the house are effective for religious education.

Churchcraft Pictures, Inc., is distributing some most attractive subjects in both film strips and slides. Three new Christmas productions for Christmas have been announced. One is *Christmas Blessings* which has thirty-seven scenes and three hymn slides; a second, *Christ Is Born*, is comprised of twenty-three scenes and two hymn slides. To these has been added a unique new production, *Christmas in Bethlehem*, which tells the Christmas story through the use of finely designed, hand made ceramic figures. The slides are colored and is supplemented with a worship printed program which includes recitations and audience participation.

Church-Craft Pictures also has another filmstrip series which you will want to use. It is *The Ten Commandments*. There are two filmstrips in the series one to each of the commandments. They are in black and white. *How to Use Bible Slides* is a full color slide set which shows, step by step how to teach the Bible by projected slide.

Cathedral Films has announced four film strips for Christmas. These are *When the Littlest Camel Kneled* (color), *Child of Bethlehem*, *Three Wise Men*, *Boyhood of Jesus*, and *The Christmas Story* (color). The story of the Littlest Camel is a film filled with child appeal. It tells the story of the little camel who wanted to see a king. He accompanied the older camels on the trip to Bethlehem. He was disappointed when the star led to a humble manger rather than to the stables of the king. But when he knelt the straw was soft indeed.



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The littlest camel knew that he had come to a king.

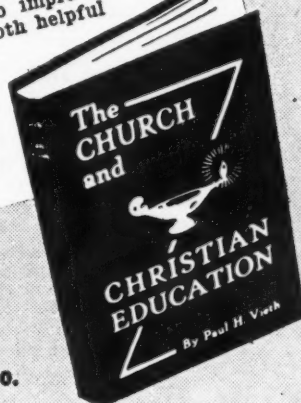
Church Screen Productions announces a new film strip for Christmas. It is *The Shepherds Watch* with thirty-five frames in full color to which has been added supplementary worship and program material. It is based on the book *Christmas in the Home* by Glenn McRae, published by the Bethany Press. Other recent releases are *A Christian and His Money* and *Filmstrips in the Church* which can help your workers to appreciate the value of this method of education and show how to make it most effective.

The Standard Publishing Company has a new venture which will interest many churches. It is offering a projector together with filmstrips based on the Sunday school lessons for 1948. Two strips will be issued for each quarter. Each strip has twenty-five colored pictures which illustrate the lessons. The strips may be used in your present projector or a new projector may be purchased.

From *The Reader's Digest* comes word that six film strips under the general subject *Our American Heritage* are available for the churches, educational institutions. These filmstrips are the *Digest's* contribution to the American heritage program spearheaded by The Freedom Train. The

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This latest volume of Lenten and Easter messages by Dr. Geiseman will be welcomed by every member of the author's large pulpit and radio audience as well as by every reader of his earlier books of helpful gospel messages. The many illustrations and examples contained in these messages are taken from actual pastoral experiences of the author. The plain vigorous literary style makes this book of gospel sermons inspirational reading for family devotions especially during the season of Lent. May these Biblical messages bring peace of heart to all who read them as they brought Christ's comforting peace to many who heard them.

CONTENTS

First Series:—How Jesus Met His Task—How Jesus Met His Foes—It Takes Courage To Be A Christian—The Case Of Christian Truth—Yes, There Is Such A Thing As Truth—Unbelief—A Warning—Figures On Calvary—A Lively Hope—Cheer Up! There's Hope.
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Sound Filmstrips

A new venture by The Pilgrim Press makes possible what is called Sound Film Strips. These consist of the filmstrips synchronized with recordings which tell the story of the film with appropriate musical interludes. *Is Your Home Fun?* is a cartoon strip in black and white which shows a family with its problems work, play, budgets, church dates, etc. *Two Dollars* is a strip in colors which contrasts the spending habits of two different families. Both of these strips are gay and will appeal to all ages. The first has as its objective the teaching of the Christian attitude to the world, the second is a stewardship film.

Practically all of the houses mentioned in this article are advertisers in **Church Management**. You can secure their addresses from the pages of this magazine. We are, however, giving them below as many churches will be interested in securing some of the subjects for Christmas showing—and time is important. Write direct to the addresses given for further information and prices.

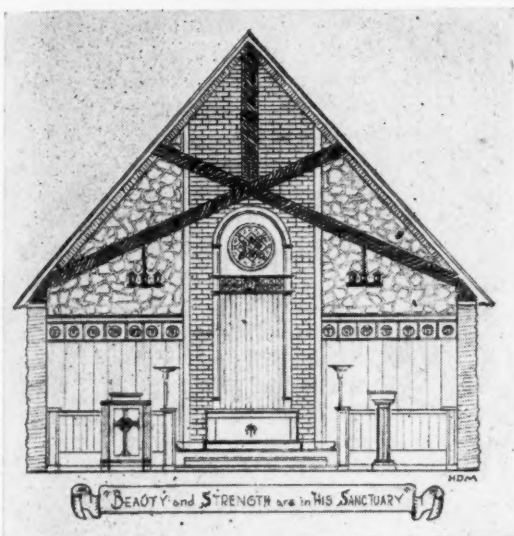
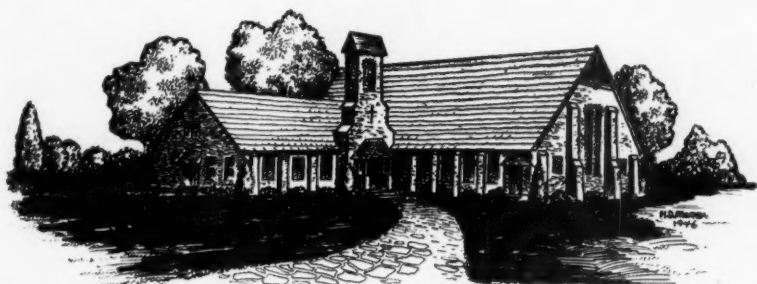
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CONGRATULATE TEXANS

FOR EJECTING MINISTER

Winston-Salem, North Carolina—The North Carolina Baptist State Convention passed a motion here to send a message of "sympathy and congratulations" to the Texas Baptist Convention, in session at Amarillo, Texas, which had ejected bodily a minister who attempted to prevent the featured speaker, Dr. Louie D. Newton of Atlanta, Georgia, from addressing the meeting.

The ejected minister had charged that Dr. Newton was "a friend of Stalin" and friendly to Russia. RNS.

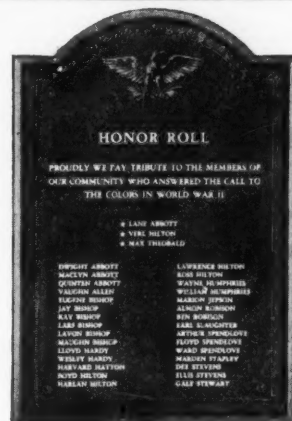


CHRISTIAN CHURCH

Luling, Texas

See story on next page

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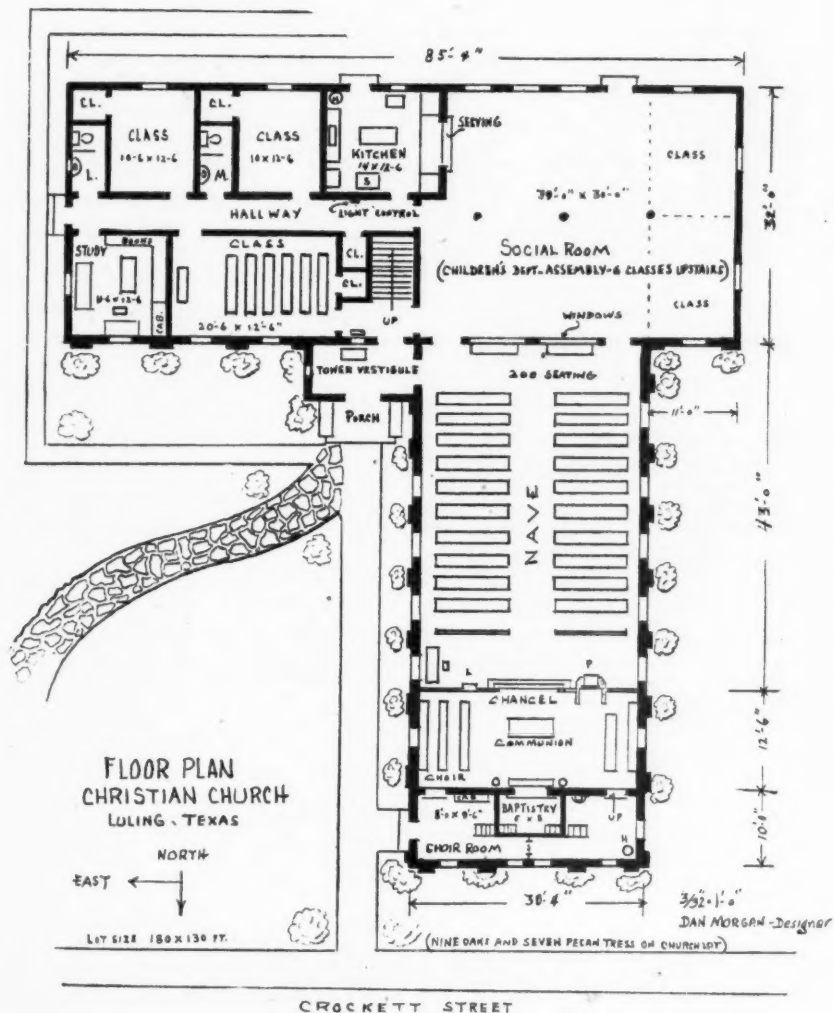
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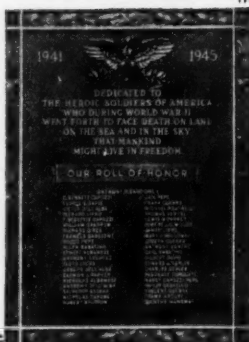
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The church was designed by Dan Morgan, who up to recent weeks was its minister. Mr. Morgan got into the ministry through an experience in drafting and fine arts. He has given a lot of study to churches in both Europe and the United States. He has designed several outstanding buildings in Texas. His ambition is to build churches which will last for hundreds of years.

In the effort to accomplish this the wall construction is important. This church has walls fourteen to fifteen inches thick. They have been constructed from field stone, found near the church. The hauling and much of the work has been done on a voluntary basis. The stones are laid flat, not on edge as a veneer. Then they are backed up inside with concrete blocks. The interior has been finished with open beam ceiling, all wood work of stained fir. The floor will be tile over concrete. Three bells are in the tower. The chancel is of the traditional type with pulpit on one side, lectern on the other.

With the balcony and social room in the rear a congregation of 300 can be accommodated. The church at present has a membership of less than one hundred souls. This is further evidence, to be added to that of a full length article in this issue, that churches which want buildings are going to have them.

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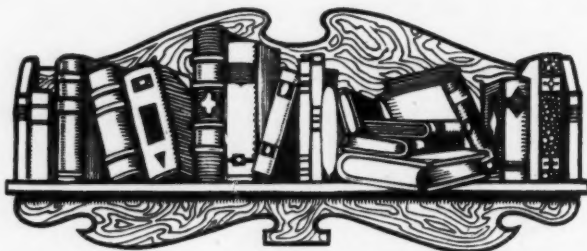
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New



Books

In Search of God

The Questing Spirit, selected and edited by Halford E. Luccock and Frances Brentano. Coward-McCann. 700 pages. \$5.00.

I predict you will want to keep this superb and thoroughly satisfactory anthology prepared from the works of twentieth-century American and British writers, preachers, philosophers, and scientists near at hand—if you are a preacher!

It is a book to use again and again. It contains copious and excellent material with "religion" as a theme, expressing a wide variety of religious experience, which will be particularly useful to ministers in preparing their sermons. There are 200 pages of poetry, 205 pages of short stories, 110 pages of drama, 120 pages of affirmations, 75 pages of Introductions and Indexes.

Moreover, to read it is a truly religious experience for any minister. Here, for the first time, collected into a single volume is valuable, fresh, stimulating material—much of it unexplored by the average cleric—selected from contemporary literature. This collection mirrors man's preoccupation with eternal values and contributes remarkable evidence to man's continuous religious search and continuing spiritual needs. One cannot read far nor long without finding new sources of inspiration and spiritual strength.

In the "Introduction," Halford Luccock remarks that in exploring British and American literature from 1900 onwards to discover what expressions of religion in all its various aspects there have been among the writers, poets, and dramatists, two conclusions were reached by the editors. He writes (page 39): "One is that most of the twentieth century has not been a time propitious for the flowering of great expressions of religious faith in literature. The second conclusion, based on an impressive amount of evidence, some of which is presented here, is that there has been a steady persistence of interest in religion and in the ultimate issues which religion represents." And he concludes, significantly: (page 40) "Virtually every major figure in British and American literature during fifty years has, as it were, 'taken his fling' at religion, given it his attention again and again."

That is as reassuring as it is unexpected in an era when there has been a noticeable falling-away from going to church and a decrease in Sunday school attendance. Many will be surprised at some of the names included

in this anthology of religious literature, because many have not thought of some of these writers of "good literature" as religious or as writing in the field of religion.

The Questing Spirit will appeal to Protestants, Catholics, and Jews. It will deeply interest both the preacher and the general reader. It is a must book for the church library and the minister's bookshelf.

H-L. H. P.

God Confronts Man in History by Henry Sloane Coffin. Charles Scribner's Sons. 154 pages. \$2.50.

This book is the outcome of Dr. Coffin's post-war lecture tour of the Far East under the Joseph Cook foundation. He is forthright in presenting conditions as he saw and felt them. U. S. Foreign Policy in Manila is criticized for exploitation under the "Tydings War Damage Act." Filipino Protestants are pictured as desirous of a "free Gospel" in order to promote democracy in their new Republic.

The thoughtful Chinese seem to Dr. Coffin to be in complete frustration, after the long suffering of foreign and civil wars, with no great eagerness for the Gospel, but yet with the educated giving Christianity no other religious competitor. He found Christian institutions being handled in an admirable manner with personnel of high caliber.

Siam presented an atmosphere of charm and quietness, its center in Buddhism though maintaining tolerance for other faiths, with Christianity having small representation but with the intelligent hungry for Christian education.

India presented great conflict of ideas in politics, economics and religion where he feels Communism will swing into power under democracy demonstrates its ability and willingness to help the poorer people to have a better life. Christianity's great weakness, racial discrimination, confronted Dr. Coffin in India where the Christian message is met with scorn so long as we hold and practice our prejudices.

Hostility in India and strong social pressure in Egypt are evident because of United States Foreign Policy in the Palestinian question. The new church of South India is a pleasing development for unity and Egypt seems to have "A leaven of Christian beliefs and ideals at work" among Christian students.

With this background of conditions among the people to whom he addressed himself Dr. Coffin presents first a picture of God in history

through the spiritual heritage of India, man's loyalty to his fellowman in China, the growth of the concept of God in Hebrew history, in literature with "Les Misérables" an example; and the supreme act in history, God's revelation to man in Jesus. To those Christians whose consciences have been awakened by the tragedy and pieces in which our civilization finds itself today, God is speaking now, as he has in the past, through events of great magnitude. "To the Christian history is a series of God's arrivals."

In interpreting his observations Dr. Coffin makes it clear that the goal of history, according to the Christian faith as expressed by Dr. Coffin, is beyond history with all it gathers and gains from history, reaching toward the arrival of his reign in the spiritual commonwealth. The kingdom of God he presents as both a protest of what is to come through the power with which humanity is endowed and which is constantly receiving fresh resources from God. The Christian is portrayed as a transient sharing this world with living men of faith, traveling with God and to the spiritual world of God, having Christ as his link between the two.

In a personal incident of Dr. Coffin's with the late William Howard Taft, who was eager to see the League of Nations succeed even though the U. S. has refused to enter, Mr. Taft made the statement, "You ought to know that in our world the best things get crucified; but they rise again."

O. C.

Jesus Christ

An Approach to the Teaching of Jesus by Ernest Cadman Caldwell. Abingdon-Cokesbury Press, New York and Nashville, Tennessee. 128 pages. \$1.25.

A layman friend the other day asked me for one reference from which he might find a clear and brief summary of the teachings of Jesus. He wanted something which incorporated the best of modern scholarship. This book had just come to my desk for review from the editor of *Church Management*. I recommended it to him immediately. Here is a volume, written by the President of the University of Chicago, which is the result of years of teaching a course in "the teachings of Jesus." The book forms the Quillian Lectures given at Emory University—the author's alma mater.

Dr. Caldwell begins his analysis of the teachings of Jesus with a consideration of its radical nature. Jesus'

teachings, he says, "are of a giant—freighted down with tremendous weight and loaded with explosive power." In the second lecture the author evaluates the extent of originality in the teachings of Jesus. While Jesus did, for example, teach that God who seeks the sinner is a new teaching, much of what was once thought to be original has been shown to be a part of the Jewish culture. Dr. Caldwell devotes two lectures on the theme of Jesus' teaching concerning humility. Lecture three outlines Jesus' views on it, while lecture four explains the sources and meaning of the expressions. The last two lectures summarize the teachings of Jesus with a discussion of the Coming Kingdom and the Present Kingdom.

The book contains a brief bibliography, an index of Scriptural passages, and a general index. Aside from basing his volume upon what he believes to be the best of modern Biblical scholarship of the past century, Dr. Caldwell has included some of his poems to illustrate some of his points of emphasis and interpretation. It is a volume which, through penetrating insight supported by broad knowledge, provides a basis for attaining a sound interpretation of Jesus' message for today.

W. L. L.

Jesus: What Manner of Man? by Henry J. Cadbury. Macmillan Company, New York City. 123 pages. \$2.25.

Dr. Cadbury has been Hollis Professor of Divinity since 1934 at Harvard Divinity School. This volume is largely the Shaffer Lectures given at Yale Divinity School in April 1946. However parts of the book were given at Bangor Theological Seminary in January 1947 as the Enoch Pond Lectures. As the author writes in his preface his purpose is to state what he believes are the teachings and character of Jesus without ignoring the warning given his book *Peril of Modernizing Jesus*.

Dr. Cadbury uses questions for his chapter themes. Is Not This Jesus? Whence This Wisdom? Why Speakest Thou in Parables? What Is This New Teaching? How Knoweth This Man? By What Authority? are his six subjects for his lectures. The author holds that everything in the gospels is second hand. Nevertheless he believes that Jesus shared the apocalyptic element of the gospels. "The ethics of Jesus," writes our author, "is not an interim ethic; neither is it the ethic for a utopia." Jesus used parable in his teaching because his audiences were accustomed to such illustrations. Moreover, Jesus was accustomed to think this way. His teaching, Dr. Cadbury points out, may possess uniqueness on some metaphysical grounds, yet "any assertion of absolute uniqueness or originality can hardly rest on full knowledge, especially for a figure so ancient as Jesus." He believes that not "so much to the originality of Jesus as to his independence" do we find his real character and the essence of his teachings.

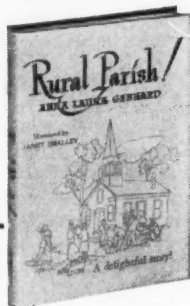
Here is a book which uses all the findings of modern Biblical scholarship. It will certainly provoke much thought and discussion. It is a sincere attempt on the part of one of Amer-

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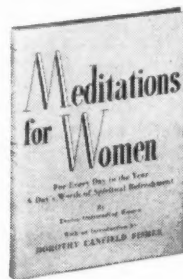
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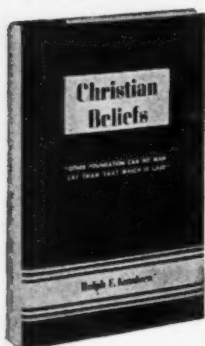
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W. L. L.

A Plain Man's Life of Christ by A. D. Martin. The Macmillan Company. 217 pages. \$2.

In his preface the author makes no apology for the writing of another Life of Christ and suggests that it might be well for every disciple to set down how he lived and what he did and suffered. He also suggests that perhaps the best time would be late in life as one looked towards the Celestial City and when he could also look back over the ancient history of his life. This is precisely the time that the author wrote this book for Dr. Martin's death came in 1940. Dr. Sydney Cave who read the book in manuscript form says in a prefatory note that "it is written with knowledge and insight, and with reverence and imagination."

The narrative begins with the Baptism and follows the main events of Christ's life. In a chapter on the synagogue ministry there is set forth the type of service that Jesus must have heard as he attended worship. The Sermon on the Mount is described as a "call to holiness." It refers mostly to our relations with God. In the chapter on The Great Indictment the author discusses the incident where the Pharisees brought to Christ the woman taken in adultery. "They knew that any night some wicked people in the very act were procurable. Sinners slipping on the slope forget precautions." These words are quoted to show how effective the author is in his descriptions.

Chapters on the incidents in the last days of Jesus vividly portray these events, followed by a final chapter entitled "Who Was He?"

The book recommends itself because of its presentation of Christ without abstraction, and makes him live as a divine personality. Ministers can ill afford to miss the book. Laymen will be greatly helped by its interpretations.

L. N. L.

Devotional

The Pocket Book of Faith by Ralph Spaulding Cushman. The Upper Room, Nashville. 25c.

Bishop Cushman of the Methodist Church has long been recognized as a leading voice and an authority in the fields of evangelism, stewardship, and personal devotions. He is the author of a number of books in all three fields including a number of publications similar to this, one of which was the *Pocket Book of Prayer*. This is a book of gems of poetry, prose selections, scripture sections, prayers, and some original comments. Much of the poetry is his own for the bishop is also an outstanding poet. The selections used here are grouped for devotional reading in the following divisions: Foundations of Faith, Songs of Faith, The Author and Finisher of Our Faith, Faith in the Morning, Faith in the Evening, Men of Faith, Faith in the Storm, Faith Looks Beyond and Faith and Prayer. This book is challenging, comforting, and inspiring. They are combined in a vest-pocket size publication of nearly 150 pages, made inexpensive for general distribution to such as

shut-ins or to be carried for devotional reading in spare minutes.

M. T.

A Devotional Interpretation of Familiar Hymns by Earl E. Brock. Fleming H. Revell Co. 88 pages. \$1.25.

About the only criticism we anticipate for this little book may come from the purists who might object to a few of the Gospel songs being included in a group of recognized hymns.

Mr. Brock, a returned missionary of the American Baptist Foreign Missionary Society, has done a splendid piece of work in his devotional treatment of the twelve hymns and Gospel songs. His work is much more comprehensive than that which has been found in previously published collections of hymn stories, and offers a wealth of material which might be used by devotional leaders in all branches of the church. We were impressed with the possibilities which the preacher might find here. Surely here is all of the basic material necessary for a series of Sunday nights with the old hymns of the church.

T. V. V.

For the Living of These Days by William M. Elliott, Jr. John Knox Press. 154 pages. \$2.00.

Designed to help men in their everyday living, this volume seeks to meet the problems of everyday life, its anxieties, its strains, its doubts, and unfriendly environment, and to reach a solution that will generate within human hearts a vital Christian faith. The tensions and conflicts may be bewildering but the glow of a great faith is contagious. And, through the latter, men made a positive contribution to the well being of those about them.

One chapter On Keeping Our Promises is so needed in our modern life. Promises in the marriage relationship and promises made to Christ and His Church are so essential to human happiness.

Each chapter is helpful, filled with pointed statements, abounding in illustrations.

One would most sincerely wish that a book such as this might fall into the hands of the discouraged and those who have found life hard. Ministers will be better prepared to meet such individuals and help them through the reading of this volume.

The author is the minister of the Highland Park Presbyterian Church of Dallas, Texas. He is a popular radio speaker and in demand in colleges and universities.

L. N. L.

Daily Prayer Companion, compiled and edited by G. A. Cleveland Shrigley. Foster & Stewart. 371 pages. \$2.50.

Three hundred and sixty-six prayers written by 366 Christians of all the major denominations on a wide variety of themes to fit a wide variety of spiritual needs. *Daily Prayer Companion*, edited by G. A. Cleveland Shrigley is an excellent guide to a way of prayer—and rich in suggestions for prayer subjects. It will be equally valuable to the individual and to groups.

H-L. H. P.

Biographical

A Life for the Congo. The Story of Alethea Brown Edmiston by Julia Lake Kellersberger. Fleming H. Revell Company. 171 pages. \$2.00.

Here is the fascinating story of a woman who, as a southern Negro, went to Africa to tell the story of Christ to her own people. The story tells how she did all the varied tasks that fall to a missionary's lot. She was a teacher, a nurse, and a translator and she also made a grammar of the Buluba language.

There are many stories about African missionary work, but this is one of the few that thrills the heart and stirs the soul. In the book are many of the stories told by Miss Edmiston to the author. There are stories of adults and of children. There are stories of suffering, sorrow, and of triumphs. There are stories that lay bare the hardships of African missionaries. One who would be stirred to do greater work for the missionary enterprise would do well to read this book.

When we realize that today the door for missionary work stands wide open, such a story as this will help the missionary leader to arouse the interest and enthusiasm of all with whom he works. Everyone should read this fascinating account of an African missionary.

A. H. J.

It So Happened by Muriel Lester. Harper & Brothers. 240 pages. \$2.00.

The nation's ambassador for world peace, founder of Kingsley Hall, and author of many books, continues her book *It Occurred to Me* in this sequel. Both books are sketches of her experiences and thoughts in world travel. The two books fit into an autobiography she might be making, revealing a soul charged with spiritual power and sharp concern for the united kingdom of all God's children. She is a most ubiquitous person. She was present when the Sino-Japanese war broke in Shanghai, she was at the Amsterdam Conference; she communes with Ghandi, Nehru and other top Indian leaders, she confers with Jewish and Arabian leaders in Palestine, visits Latin America, now in Japan, in London's blitz, and on the sidewalks of New York. She is a facile writer and a neat storyteller. War correspondents have told tales about the fighting fronts—Miss Lester relates the exciting stories that she has found as a peace correspondent on the frontiers of world peace. The book is an engaging revelation of the "Inside" of the various nations, just before the last World War. She has interviewed and conferred with most of the great political and spiritual leaders of the world. She has also sat where the lowly sit, lived with the humble. Perhaps Miss Lester is the greatest cosmopolitan alive today. Her book is entertaining and informative and greatly inspiring. Miss Lester nor her writings need any recommendation to those who have tasted of her messages.

I. C. E.

Anglo-Saxon Saints and Scholars by Eleanor Shipley Duckett. The Macmillan Company. x/488 pages. \$5.00.

This is the story of four outstanding Anglo-Saxon churchmen: Aldhelm of

Malmesbury, Wilfred of York, the Venerable Bede, and Boniface of Devon—missionary Archbishop to Germany. The professor of Classical Languages and

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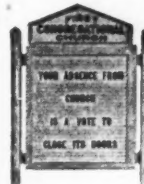
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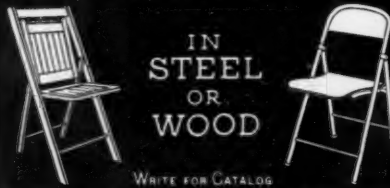


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For them, the world and nature, though awe-inspiring and terrible, were of God. They transmuted pagan fate into the will of God. Theirs was a passion for craftsmanship and like good workmen they wrote and labored for the ignorant folk to whom they ministered. In all their suffering in a disintegrating world the One and the Eternal was all that mattered. "Thus they paved in their time a road straight and shining, that should lead the peoples of Europe, old and new, from the gateway of the sixth century to that house of many windows which we call the Middle Ages."

H. W. H.

Christian Doctrine

Christian Beliefs by Ralph E. Knudsen. The Judson Press, 1947. 177 pages. Price, \$1.75.

Today man finds himself living in a time of chaos. The confusion embraces not only material affairs, but also much of present-day thought. Indeed, it is nothing short of a major calamity that when men are called upon to do their part in the herculean task of bringing order out of chaos, peace out of carnage, and righteous living out of appalling iniquity, they so frequently should discover themselves to be bereft of any adequate theological foundation. Only a consistent formulation of man's historic experience of God in Jesus Christ, as that experience has been set forth in the Scriptures, can give man a firm hold on the helping hand of God, and can, at the same time, awaken within man a world-view which is both optimistic and spiritually energizing. So widespread is this need for truer and more adequate theological concepts that Dr. Knudsen has addressed his book, not to the professional theologian or technical philosopher, but to the average man.

Dr. Ralph E. Knudsen is Dean and Professor of New Testament Literature and Interpretation in the Berkeley Baptist Divinity School. In language that is simple, straightforward, and always crystal clear, he has set forth in this very readable volume those things which may be most surely believed. The chapters deal with the Bible, God as Revealed in the Old and New Testaments, the Life and Teachings of Jesus Christ, the Holy Spirit, Sin and Forgiveness, Salvation, the Church, the Kingdom of God, and Immortality. Always the thought is practical, constructive, never involved, never dull.

All this excellent material is arranged and presented in so orderly a fashion that the book is admirably suited for use as a study text, as well as for general reading. There are detailed chapter outlines and questions for discussion. Many teachers of young people and adults will wish to adopt this book as an elective unit of study.

Where desired, this study may be so carried on as to meet the requirements for a Second Series Standard Leadership Course (No. 111b). Next quarter (January to March, 1948), when the Uniform Sunday School Lessons have as their theme "Great Christian Teachings," Dr. Knudsen's book will afford the best possible supplementary reading for both teachers and pupils.

M. W. S.

Christian Education

Solving Church School Problems by Irene Catherine Smith. Warner Press. \$1.00.

Following a questionnaire and a series of interviews the author determined upon the greatest problems in Sunday School work which she discusses: leadership, child evangelism, program planning, church-home co-operation, increasing attendance, worship, organization and grading, and equipment. The book is planned to be used as a leadership education text.

The background philosophy is found in a discussion of program in the opening chapter: "Evangelism in its truest sense is the chief aim of Christian education. The real purpose of all Christian teaching is to lead people to a vital experience with God and to give guidance in Christian growth . . . Worship fosters a deep relationship with God. All age groups must be led to real experiences of worship . . . Teaching helps people know how to live the Christian life . . . Service is the normal outgrowth of the Christian life. Through leadership training classes, guided activities, and organized projects the church school must help people to know the joy of service well done. . . . Fellowship is essential for rich development . . . It should provide adequate social and recreational opportunities for satisfying and well-rounded life."

This book is introductory covering the whole field rather than being intensive in any one. It has an excellent chapter on the Problem of Leadership and another on Evangelism of Children. The latter is conservative as to the fundamentals of conversion yet challenges the practices of many orthodox churches who would send a child out into sin with the purpose of converting him later. A child conversion is not the same as an adult conversion and is usually "a decision to take the Christian way," but is it just as real?

M. T.

Songs for Preschool Children compiled by Dorothy F. Poulton. The Standard Publishing Co. 79 pages. \$1.50.

In this splendid collection of songs for preschool children the compiler has gathered many of the little songs which have become favorites over the years, and has added many of her own compositions. The book follows a topical grouping and offers a page of contents which makes the desired songs quickly available. In addition to the numbers dealing with doctrinal teaching, there are also collections suitable to the various holidays, and a number of songs under the classification, *Relaxation and Finger Plays*. Some of these songs are sufficiently

mature to be used in the Primary department as well as in the Nursery and Beginners groups.

T. V. V.

The Pastor and the Children by Mildred Moody Eakin and Frank Eakin. The Macmillan Company. 182 pages. \$2.00.

Dr. and Mrs. Eakin, who did such splendid work in *Let Us Think About Religion*, and *Your Child's Religion*, have produced, in this recent volume, a practical study of child psychology for the pastor's use. Here is nothing stuffy and academic, nor is it a volume loaded down with psychological terminology. The authors illustrate their points with actual experiences out of their own teaching and administrative work, and, thus, the volume becomes readable as well as useful.

The Eakins tackle just about every problem which the pastor has met or is likely to meet in administering the educational program of his church school.

This book should be on the MUST reading list of all majors in religious education and church administration, and could be well used as a basic text for a short course for pastors in practical child psychology.

T. V. V.

The Chaplains

Pilot to the Sky by Charles E. Lunn. The Hobson Press. 149 pages. \$1.50.

There is a heart-warming, friendly experience awaiting the reader of Charles E. Lunn's *Pilot to the Sky*. It is a short book and easily read; but not quite so easy to forget. To be sure, it has to do with the war; although it is not the kind of book you think. Here is the personal side of the chaplaincy in all its candid intimacies. In fact, it is oftentimes too intimate. Some things should have been omitted. But one cannot read far into its pages without catching the true minister of Christ in the heart behind the pages. The fly-leaf says "Ministers will find this book a rich source of illustrative material." If that is all they find, they are to be pitied. Instead, they will find a rich, glowing heart, abundant human understanding and true fellowship with God. They will find a man who took these things into the army with him and brought them back untarnished. The book leans a bit "backward" on the pastoral side, but Charles Lunn has rendered a real service by opening the doors of his heart through these war-time excursions into the humanities; and doing it at a time when men should be reminded again of what really has happened to our world. Yet he reminds us that we are not without hope, despite the war and its aftermath.

F. K.

Twice in Two Thousand Years by Captain A. H. Sholty. The Otterbein Press. 220 pages. \$2.00.

The author served as a missionary to Japan from 1922 to 1927 and when the recent war came, he entered the Intelligence Service of the U. S. Army as the place where he could make his best contribution to his country.

The book is an interpretation of the Japanese people, their customs, their

living, and most of all their thought world. Many of their actions become plain against this interpretation of their thinking and their philosophy of life.

The author served in the Aleutians and was used many times as a lecturer to those in the service that they might be familiar with the Japanese people whom they might encounter.

The book is very interesting reading and may well make its peacetime contribution to a better understanding of the Japanese people.

L. N. L.

Various Topics

A Harmony of the Gospels by Ralph G. Heim. Muhlenberg Press. 209 pages with Indexes to Miracles, Parables, Gospels of the Church Year, Passages. \$3.50.

This harmony of the Gospels by Dr. Ralph G. Heim, professor of Christian Education and English Bible at Lutheran Theological Seminary, Gettysburg, Pennsylvania, is the first to use the new Revised Standard Version of the New Testament. It will be welcomed by the large and increasing number of people using this new version in following the life and ministry of Jesus. Arranged in parallel columns, showing the contents of and the parallels among the four Gospels, rather than limiting it to the synoptics alone, it is a useful aid in Bible study.

H-L. H. P.

Wild Wings by Joseph James Murray. John Knox Press. 123 pages. \$2.50.

The author of this book walks through life with his eyes on the birds. In a volume replete with half tone illustrations he gives his observations. Some of the birds are those in his own Virginia. Others are found in the great cities of the nation, in the Everglades of Florida, in the mountains, in the foreign lands. He concludes the book with the birds which were of interest to Jesus.

The book will be treasured by both book lovers and bird lovers. It is a splendid gift item.

W. H. L.

Stephen, Boy of the Mountain by Amy Morris Lillie. E. P. Dutton and Co. 189 pages. \$2.50.

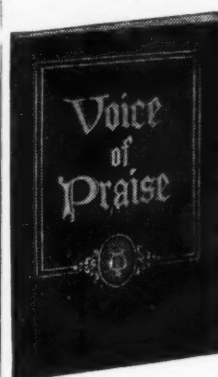
Miss Lillie, who has been a frequent contributor to the magazines of childhood, and who authored the companion book, *Nathan, Boy of Capernaum*, has given us in this book, a thoroughly readable and entrancing story. Seldom do we find such reverent treatment of scriptural material when dealt with from the imaginative standpoint. The author makes Stephen, and his slave companion, Nila, such perfectly natural characters, that we can imagine a boy of the twentieth century will find himself captivated by these youngsters of another day.

Here is healthy material with which the junior teacher or superintendent can supplement the Bible lessons, and it is a book which parents of junior, and even intermediate children, might well put on the family reading table.

The illustrations by Nedda Walker add much to the well-told story.

T. V. V.

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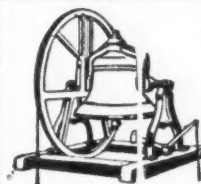


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WHERE INNER PEACE STARTS

There is a story told of a California family who wished to sell their house and buy another. They put their house in the hands of a real estate agent and then began reading the advertisements in the newspapers to find a new one. One day they read an advertisement of a place that sounded perfect to them, and they immediately called up the telephone number which was given, only to find to their great astonishment that it was the advertisement for their own house. It is not hard to picture that family, sick and tired of the leaky faucets, the sagging floors, the rude neighbors, the weedy lawn and all the other inconveniences of their home, having a vision of a flawless home in a peaceful neighborhood where they could enjoy rest and repose, only to find that their dream-house was in reality their own ramshackle home. Anyone who expects to be successful in the quest for inner peace must start where he is, for all the dreams and presentiments of a peace just around the corner will never come true. In other words, there is no inner peace for anyone in this life until he has first made his peace with the fact of trouble. From *The Quest for Inner Peace*, by William E. Park; The Macmillan Company.

DISCIPLINE LEADS TO THE FULL LIFE

When I was a young minister I asked one of our famous preachers how he could travel and speak so much and yet find time to prepare his sermons. He replied that when he began his ministry he wrote and rewrote his

sermons as often as four times. "Now," he said, "I can get my text on Saturday night, let it soak in my subconscious mind while I sleep, get up at seven o'clock on Sunday morning, shut myself in my study, and come into the pulpit at eleven o'clock with a better sermon than I used to prepare in four days' work." He added, "Young man, when you preached twenty-five years you will get out a better sermon on Sunday morning after breakfast than you do now in four days." Well, I have been preaching now those twenty-five years, and I confess I have not learned how to get out a sermon on Sunday morning after breakfast. But I have lived long enough to glimpse something of the secret of that preacher's ability. The reason he could get out his sermons with such ease at fifty-five was that he had prepared himself so well at twenty-five. It is the narrow gate of discipline which leads to the full and free life. From *Now to Live!* by Ralph W. Sockman; Abingdon-Cokesbury Press.

THE QUALITATIVE TEST

You may recall the story of the old preacher who said that he had had a great revival in his church. Somebody asked him how many had been added to the membership, and he replied, "We did not add any but we dropped a hundred." Every church naturally wants to grow numerically—a surplus is always more impressive than a deficit—and yet we must keep reminding ourselves that from the point of view of the kingdom of God, quantitative tests are not first or final. As far as the church is concerned the question, I repeat, is not how many but what

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This is in answer to many inquiries recently received. Inasmuch as we sell a two-year subscription to *Church Management* for \$5.00, some of our readers have asked if we would not sell two one-year subscriptions—one for the minister and one for his official board—for the same amount.

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sort. What are the citizens of the kingdom thinking, what opinions do they hold, what are their ideals? How much vision do they have? Is there that about them which makes them different from the rank and file? Are they dough or leaven? The qualitative test is the Christian test. Maybe the church will have to be smaller before it becomes bigger. From *In the Light of the Cross* by Harold Cooke Phillips; Abingdon-Cokesbury Press.

BEGINNING THE DAY

On board ship I saw two men begin the day in different ways: One, a businessman, came down early, eagerly picked up the newsheet and turned at once to the stock-market report. His face lighted up or fell with the market. His happiness was dependent on happenings, so it went up and down. Another man leaned over the rail each morning reading the Word, and then he looked out over the open sea in meditation. His face wore calm and poise and strength. His happiness was dependent on eternal relationships, not subject to temporal happenings. From *Abundant Living* by E. Stanley Jones; Abingdon-Cokesbury Press.

WHEN SIN IS GRAY

Years ago an American evangelist, Dr. Torrey, came to the University City of Oxford to conduct a revival. The meetings were held in the auditorium of the City Hall. The late Archbishop of Canterbury, William Temple, who was then a don of Queen's College, went to one of Dr. Torrey's meetings, to see what it would be like. Afterwards he said, "Torrey told us that in the dead and dark of night his sins marched past him in a scarlet procession. I never felt that way; my sins are gray, all gray." That is the characteristic modern sense of sin. In this form it obsesses countless human beings. Life is drab and meaningless; it is lost between whatever may have been its clear beginnings and what might be its bright endings. One sometimes thinks that the sense of sin is more somber when dressed in gray than in red. When our sin is crimson it can, perhaps, be made whiter than snow. But

the suggestion of a pervasive drabness is even more truly of its father the devil than the seduction of scarlet vices. How often has the housewife said, in these latter days, "The wash never comes home clean now, it is always gray with ingrained dirt." How often do our lives in these dark years seem to us gray for want of clean, clear meanings. From *Those of the Way* by Willard L. Sperry; Harper & Brothers.

WHERE DO YOU LIVE?

Where do you live, good reader? What is your address? Where does the postman deliver your mail? Is it not enough to give me the name and number of your street, or the R.F.D. box where your letters are left?

In the Thornton Wilder play *Our Town*—a play packed with human tenderness and spiritual wisdom—a brother and sister, two high school people, are talking together on a summer evening, just chatting.

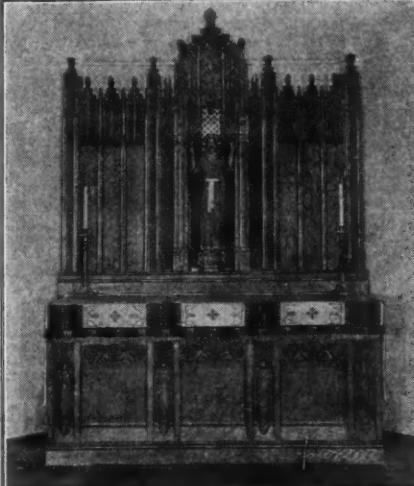
"I never told you," said Rebecca, "about that letter Jane Crofut got from her minister when she was sick. The minister of her church in the town she was in before she came here. He wrote a letter to Jane.

"On the envelope the address was like this: It said: Jane Crofut, the Crofut Farm, Grover Corners; Sutton County, New Hampshire; United States of America." George asked, "What's funny about that?"

"But listen," said Rebecca, "it's not finished: the United States of America; Continent of North America; Western Hemisphere; the Earth; the Solar System; the Universe; the Mind of God—that's what it said on the envelope."

If we live in the mind of God, no one is forgotten, no one is lost, even if he changes his street address. A wise care, unfailing love surrounds us, keeping track of our days even when we lose our way.

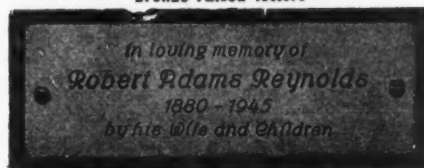
It is good to know our real address, where we truly live, and how our life is related to one Vast Life that lives forever! From *Live, Love and Learn* by Joseph Fort Newton; Harper & Brothers.



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Abingdon-Cokesbury Makes Dual Award

GEORGIA HARKNESS, Evanston, Illinois, chairman of the department of Theology and Philosophy of Religion in Garrett Biblical Institute, and John Wick Bowman, San Anselmo, California, professor of New Testament Interpretation in the San Francisco Theological Seminary, have



Georgia Harkness

been named co-winners of the Abingdon-Cokesbury Award by the six-man board of judges. Each author will receive \$7,500, the amount originally offered for the winning manuscript. \$5,000 will be paid outright and \$2,500 will be advanced against royalties on publication of the manuscripts, scheduled for mid-Spring, 1948.

The exceptional merit of the two manuscripts, *Prayer and the Common Life* by Miss Harkness and *The Religion of Maturity* by Dr. Bowman, resulted in the decision to grant a dual award by the judges, who were at first divided about equally between the two manuscripts, but who later unanimously concurred in the final decision to grant the dual award. Object of the judges was to discover among the several hundred manuscripts submitted the one which, in their opinion, would "accomplish the greatest good for the Christian faith and Christian living among all people."

Judges making the dual award were: Ernest C. Colwell, president of the University of Chicago; Umphrey Lee, President of Southern Methodist University; John Alexander Mackay, President of Princeton Theological Seminary; Henry P. Van Dusen, President of Union Theological Seminary; Halford E. Luccock, professor of Homiletics at the Yale University Divinity School; and Nolan B. Harmon, Jr., editor of Abingdon-Cokesbury Press.

Prayer and the Common Life, a stimulating and deeply devotional book concerns itself with man's most forceful and most universal religious practice: Prayer—presenting it in its foundations, methods, and fruits through detailed analysis and comprehensive explanation. Suitable for both personal reading and group or class study and discussion, the book is judged to

be of great value in terms of spiritual fruitfulness and lasting influence. Although high in intellectual content the book remains readable on the popular level. It discusses questions which are common to the lives of all people everywhere, regardless of opportunity or lack of it.

Miss Harkness, in temperament and training, is indeed qualified to write such a book. A graduate of Boston University with a Ph.D. degree she has taught religious education and philosophy of religion on the college level since 1920. An ordained minister in the Methodist Church, Miss Harkness is deeply interested in the ecumenical movement and world peace and has been very active in their interests. Due recognition of her value as a Christian worker was recently made by her selection as one of the ten most influential living Methodists in a poll conducted by *The Christian Advocate*. She contributes to a number of religious periodicals and is the author of several books.

John Wick Bowman's book, *The Religion of Maturity*, concerns itself with what is at once the age-old quest and most pressing question of the contemporary mind and spirit: What is 'true religion'? The author directs attention to the central problem of the Christian faith: the dependability of our knowledge of Jesus and His own view of the character of His mission. He finds the answer in the mind of Jesus: what he took from His spiritual heritage, what He discarded, what He himself contributed and its meaning to our times—the religion of maturity as revealed by Jesus. The book is remarkably well written, highly readable, and well arranged for reading and study.

Professor Bowman is an ordained minister of the Presbyterian Church, U. S. A. Sixteen years of his Christian ministry were spent in evangelistic and educational missions in India and ten of them as professor of New Testament at the United Theological College. While in India he founded and edited the *United Church Review*. Upon his return to the states, Dr. Bowman became professor of New Testament at Western Theological Seminary, Pittsburgh, Pennsylvania, leaving there in 1944 to become Robert Dollar professor of New Testament Interpretation in San Francisco Theological Seminary.



You May be Called a Christian

(With respects to Kipling)

By Philip Jerome Cleveland

Can you believe the best when all have left you
And turned into the night that thunders wide,
Still hum your carol when the storms have
trampled

Your cottage from the pine-blown countryside;
Can trust in life when passing by a Garden
Where blood is sweat and traitor footprints
wend

And your white lips press back the word of
judgment—

You may be called a Christian yet, my friend.

Can your proud back curve to the meanest duty
And stoop to lift a torn bloom from the slime;
If you can lose a day from gain and glory
To lead a frightened child home twilight-time
Nor murmur of your loss, or boast your service
To those who may have clustered where you
bend,

Your clear eyes only filled with love and
laughter—

You may be called a Christian yet, my friend.

Can you hold to one splendid Christly purpose
For years and years, though shame and fear
control

And in your triumph-hour swerve from the
runway

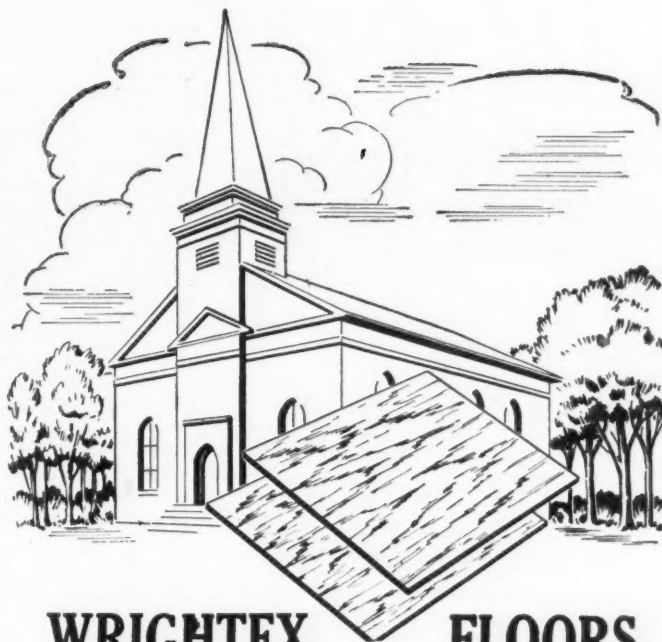
To let a younger brother breast the goal;
And then, alone, tread softly through the
masses

Nor close your ears to what the cries portend
Of praise and trophies and his night of
feasting—

You may be called a Christian yet, my friend.

If you can pass the curve men call Golgotha
Where all your love hangs twisted on a cross
Nor cry complaint, but lean to God in passing
And keep your fingers kind to bear the loss,
Have faith that dares to dream of portals
opened

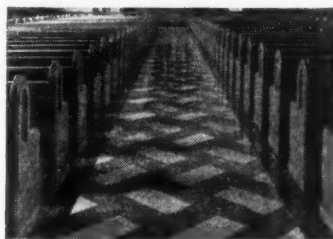
On Easter morning, where the angels mend
The rift of Calvary, you may have courage
To call yourself a Christian yet, my friend.



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Wooster, Ohio—A jury of nine men and three women held here that a religious sect may not impose a boycott or otherwise interfere with the civil rights of a member of its congregation.

The ruling came when the jury granted a 33-year-old Amish farmer, Andrew J. Yoder, \$5,000 damages against four church officials who had expelled him.

Yoder had sought \$40,000, holding he had been damaged by that amount through the mite or boycott that had been imposed against him, making him a virtual outcast among his old friends, relatives and neighbors.

Because of the boycott, he said, he could not sell to, buy from, eat with or otherwise deal with any member of the Amish community among whom he had been born and raised.

Testifying in his own behalf before a crowded courtroom, Yoder declared that when he visited at the home of his old friends, he had to eat alone in the basement.

The trouble arose when Yoder, contrary to the rules of the Amish church, purchased an automobile to transport his ailing daughter to and from a doctor's office.

Use of an automobile is forbidden by the strict Amish sect.

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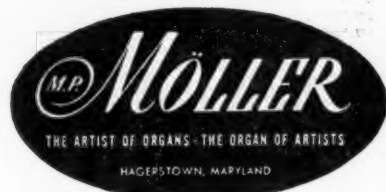
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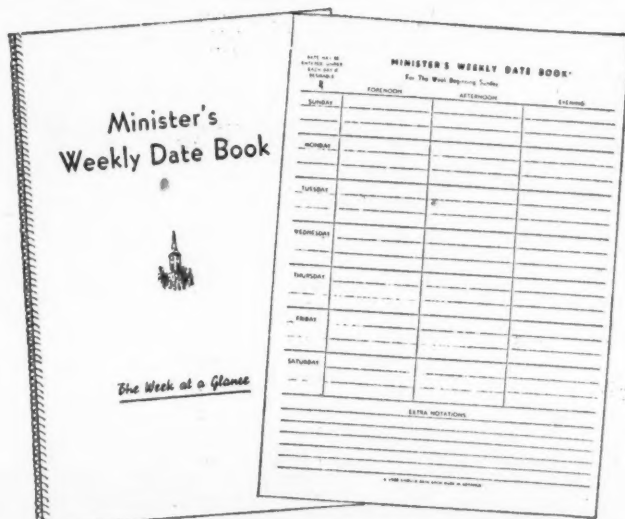
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Editorials*(From page 7)*

Dr. Harmon's article.

Ministers and churches are weary and tired of the restrictive work of great drives. The local work needs the stimulant of a renewed vision. Give a few years to the strengthening of the local churches and their ministry. Try to recover the spiritual and social losses of the last generation. Our guess is that after an honest effort of this kind every denomination will find itself enriched and strengthened for the visualized programs ahead.

What Did You Get From Christmas?

A Contributed Editorial

THE usual question after Christmas is "What did you get FOR Christmas?" However, most of the readers of these sentences will have had an active part in their church's Christmas program, so the question is phrased, "What did you get FROM Christmas?"

Have you come to look upon Christmas as a hectic time which is a relief when past? Is it a time when people's feelings are hurt because they have not been given leading parts in the Christmas program? Is it so jammed with rehearsals, meetings, getting and returning costumes, that there is no time to think of the Babe who was almost crowded out of the First Christmas? Is the view of Christmas "behind the scenes" all wrong? Do we need to be forgiven for our Christmases?

It need not be so. Even on the first Christmas there was hurry and worry and not all who had a part in it received like gifts. The shepherds, the wisemen, the inn-keeper, the townspeople, Joseph and Mary, all received something different from Christmas.

The townspeople and the innkeeper seem to have taken the event as an every-day occurrence. It did not bring them anything different. It was just another day in their lives.

The wisemen had traveled far. Their Christmas cost them much in time, study, and expenses of the trip. Their gifts to Christmas in a material way cost much more than they received. But they gained a worship experience in bringing gifts to a king.

The shepherds came to Christmas on a wave of emotion. The music of angels, the smile of the tiny Babe, the love of the anxious mother and father—the shepherds came away from Christmas praising God for all that they had seen and heard.

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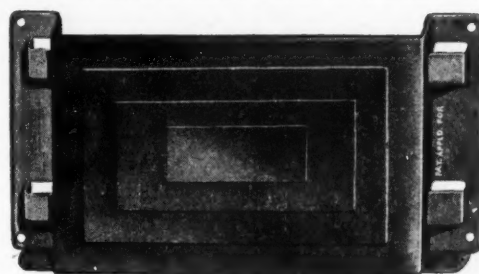


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But most workers in the church must be like Mary and Joseph, without them there would have been no Christmas. Things did not go as they were planned. Other interests so invaded the season that plans had to be changed. The baby's birth was not as they had desired it, sometimes our plans become so exposed to the crude and cruel elements that their life is endangered. So many of our cherished dreams are crowded out, dreams crushed and left by the wayside—one almost feels toward them as Mary must have felt when she thought of her baby's safety out in the stable. Or we are like Joseph we want to provide the best but we are helplessly entrapped in a system and we are forced to snatch whatever presents itself. That which we have then is often far below our hope and our desire.

And yet, in spite of all the worry and anxiety Mary and Joseph received Jesus on that first

Christmas. Do we overlook him? Or have you not seen him in some child who has found the love and joy of Christmas? Or in some man or woman, who like the wiseman, in giving far more in a material way than he ever can receive, catches the true spirit of Christmas? Have you ever seen him in the hearts and faces of worshippers leaving the Christmas service?

One thing more was received by Mary and Joseph. They had Jesus with them throughout the year. Did you get that from Christmas? Did you come from Christmas glorifying and praising God for all that you had seen and heard?

What did you get from Christmas?

E. Paul Hovey.*

It's Hard to Do Four Things At the Same Time

ONE cause of nervous exhaustion is that one tries to do too many things at one time. Such breakdowns are not caused by overwork as much as by the inability to lay out the tasks, completing the first before the second gets too much attention. Ministers are harrassed not by the multitude of their tasks but the confusion of trying to do several things at the same time.

Long before the rest cure is needed one can

*Minister, The United Churches, Hot Springs, South Dakota.

help solve his own problem by organizing the day and the week.

Make a list of the things which you know you should do the next day. Outline on paper the time you will be in your study and the items which will take your energies during those hours.

List the appointments you have already made and the meetings you feel you must attend.

Make out the list of pastoral calls which must be made.

In the morning schedule leave some time for emergency matters and callers. A half hour should be sufficient for that.

You know from experience that you will not find all the families on your calling list at home, so that list can be flexible. Make provision for emergency and sick calls as they may arise. Give a decent amount of time for transportation. Keep your engagements from being too closely scheduled. Realize that you can't be at two places at the same time nor give consideration to two propositions at the same time.

When one of your personally imposed tasks is completed, mark it off your list. Then stop worrying about that.

If you make a carefully prepared daily schedule and concentrate on one thing at a time you will be surprised at the amount of work you will accomplish. But what is better you will feel a relief from the confusion which is the first indication of the nervous breakdown.

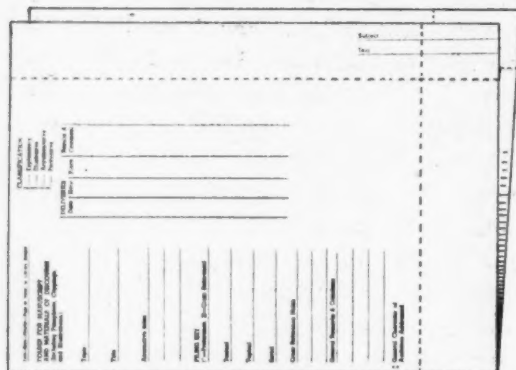
THE VERSATILE THREE-PURPOSE SERMON FOLDER

NOW MORE FLEXIBLE THAN BEFORE

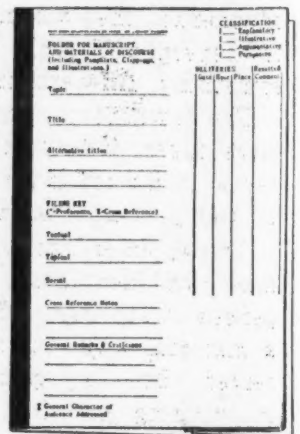
Hundreds of ministers are now using this folder which collects material, gives a cover for the manuscript, and provides a method of filing. The revised folder is one-half inch narrower so that it more

easily goes into one's pocket. It reaches you with but one fold so, if you wish, you may use it in a standard filing cabinet. It is scored so that it is easily folded for pocket and shelf. We have insisted on securing the best rope manila which will give permanency. Common press-board costs but a fraction of the price of this material. Because of this quality of paper stock it has been necessary to increase the price slightly.

Prices: 10c each; 16 folders, \$1.25
50 or more 6½c each



Open size 9"x11½", fitting the standard filing cabinet



Folded Size 6" x 9¾"—Note inside folds which protect clippings

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How to Build Strong Church Activities

Here's how the churches of America are increasing interest in church activity programs with the help of the Mimeograph brand duplicator



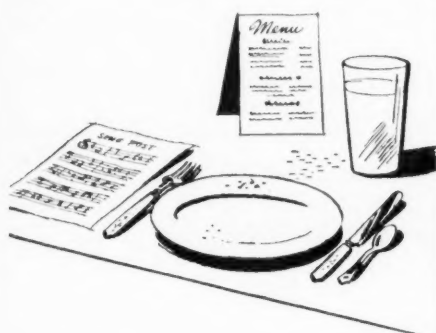
HERE IS THE EDITOR of the church-school paper with late news on the attendance contest. The Mimeograph brand duplicator does a professional-looking job—the newspaper is the church's best public relations medium.



THE CHAIRMAN of the Building Committee shows the minister a tested fund-raising letter. The minister gets an idea for a letter to increase church attendance. Both men are proud to sign the high-quality copies.



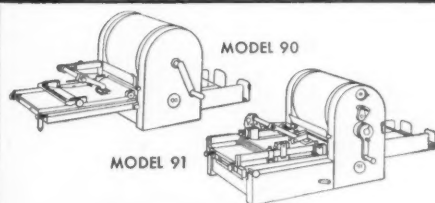
THE YOUNG PEOPLE'S CLUB is putting on a play in the parish hall. Colorful posters announcing it are turned out on the church's Mimeograph brand duplicator—as well as the complete 4-page programs, and even the tickets.



MENU for the "Church Night Dinner"—in attractive blue Mimeograph brand color ink on gray paper—adds a gala touch to the evening. Song sheets for the singing after dinner give all the words to all the old favorites.



MAKE SUNDAY SCHOOL a real center of interest. All kinds of class materials easily produced by the Mimeograph brand duplicator—coloring sheets, Bible stories, maps, tests, and teaching records.



IMMEDIATE DELIVERY on automatic feed, hand-operated Mimeograph brand duplicators, Models 90 and 91.

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